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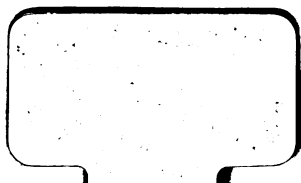
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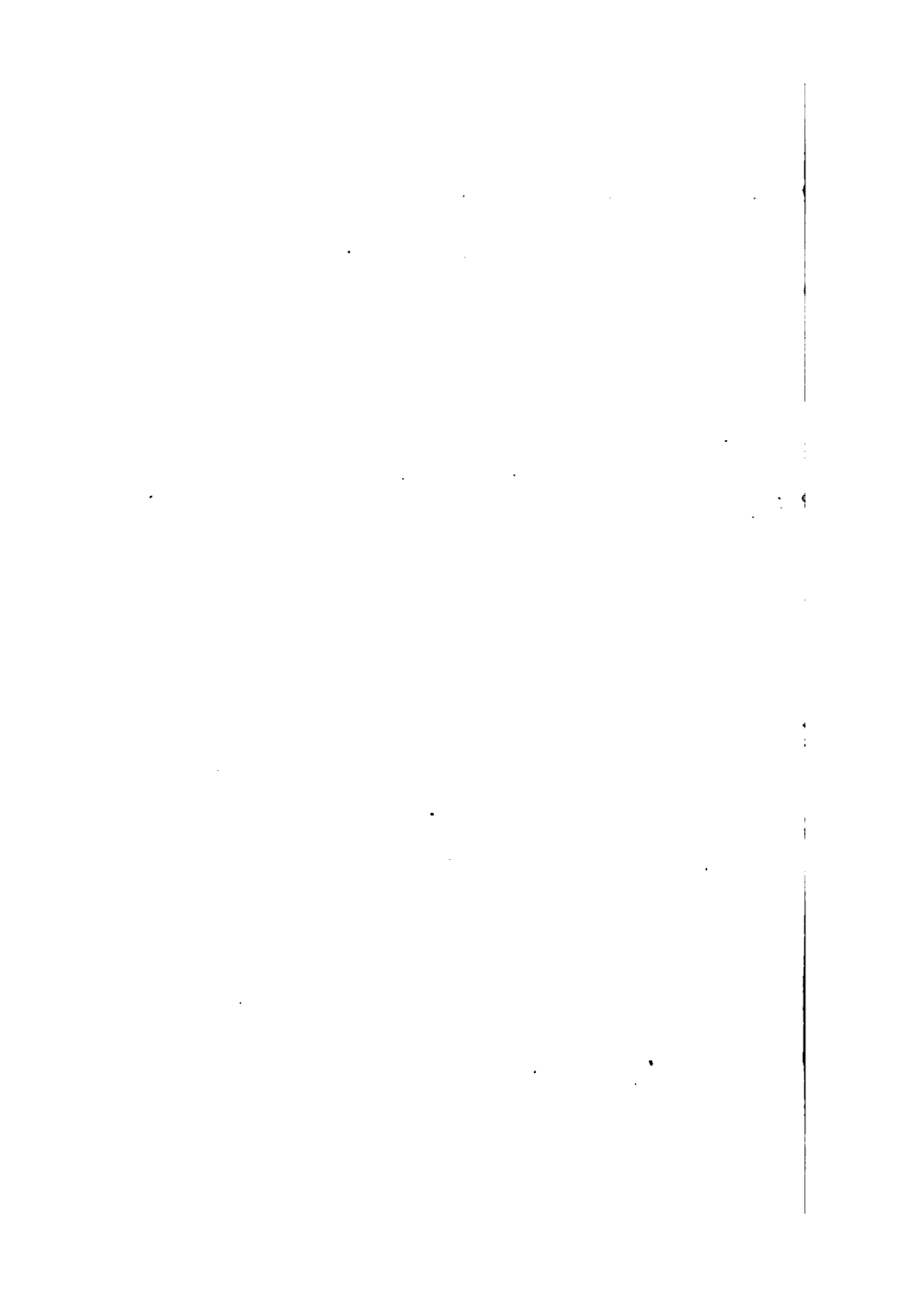
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BEAUTIFUL THOUGHTS

FROM

GREEK AUTHORS.

London

HAMILTON, ADAMS, & CO
SIMPKIN, MARSHALL, & CO

Edinburgh

A. & C. BLACK
OLIVER & BOYD

BEAUTIFUL THOUGHTS

FROM

GREEK AUTHORS

WITH

ENGLISH TRANSLATIONS AND LIVES OF THE AUTHORS

AN ENGLISH INDEX OF SUBJECTS ANALYTICALLY ARRANGED

ALSO

NUMEROUS REFERENCES TO PARALLEL PASSAGES FROM THE
HOLY SCRIPTURES, LATIN AND ENGLISH AUTHORS

BY

CRAUFURD TAIT RAMAGE, LL.D.

AUTHOR OF "BEAUTIFUL THOUGHTS FROM LATIN AUTHORS," ETC.

"This field is so spacious that it were easy for a man to lose himself in it; and if I should spend all my pilgrimage in this walk, my time would sooner end than my way."—BISHOP HALL.

Liverpool

EDWARD HOWELL

1864

291. g. 2.

LIVERPOOL :
PRINTED BY EDWARD HOWELL,
CHURCH STREET.



TO THE
REV. ANDREW BENNET, D.D.,
IN TOKEN OF
ESTEEM FOR HIS CHARACTER
AS A CLERGYMAN, A GENTLEMAN,
AND A FRIEND

PREFACE.

THE Editor is encouraged by the unexpected favour with which his former work has been received to bring forward a companion volume from "Greek authors," which he ventures to hope will be found equally interesting. While many new topics have been introduced, the reader will here have an opportunity of tracing the original sources from which the master-spirits of Rome derived many of their finest ideas. So true is the observation of Horace—

*Græcia capta ferum victorem cepit et artes
Intulit agresti Latio.*

To shew how closely the Romans imitated their Greek masters, the Editor has introduced copious illustrations from his former work, and has also taken advantage of Mr Grocott's valuable volume of "Index of Quotations Ancient and Modern," to point out how much the Eng-

lish classic authors are indebted to the ancients for many of those gems that are scattered so profusely through their writings. Their bold flights of imagination, and the volumes of wisdom compressed into a phrase, are often but loans derived from the classical authors of Greece and Rome. It has been, therefore, an agreeable task to award to those pure and thoughtful spirits of the olden times their due meed of praise, by trying to ascertain the exact contributions which each has made to the intellectual riches of the world.

Another peculiar feature in the present work is the numerous references to the Holy Scriptures for points of resemblance. It is impossible, indeed, to examine the heathen doctrines of religion and ethics without being struck with their wonderful likeness to those which are sometimes considered to be peculiar to Christianity; here may be found many of the moral doctrines and sublime sayings of the Gospel, but there is always something wanting to give them life, and bring them home to the heart and feelings of human beings. Noble truths have always been taught by both Eastern and Western sages; yet they want that clear and perfect ring, which they possess when they are known to issue from Divine

lips. The Editor has selected much from the writings of Plato, to shew how far this resemblance extends ; and, no doubt, he has omitted many passages which would have borne equally strong testimony that it is not without good reason that Plato has been called the "Atticising Moses !"

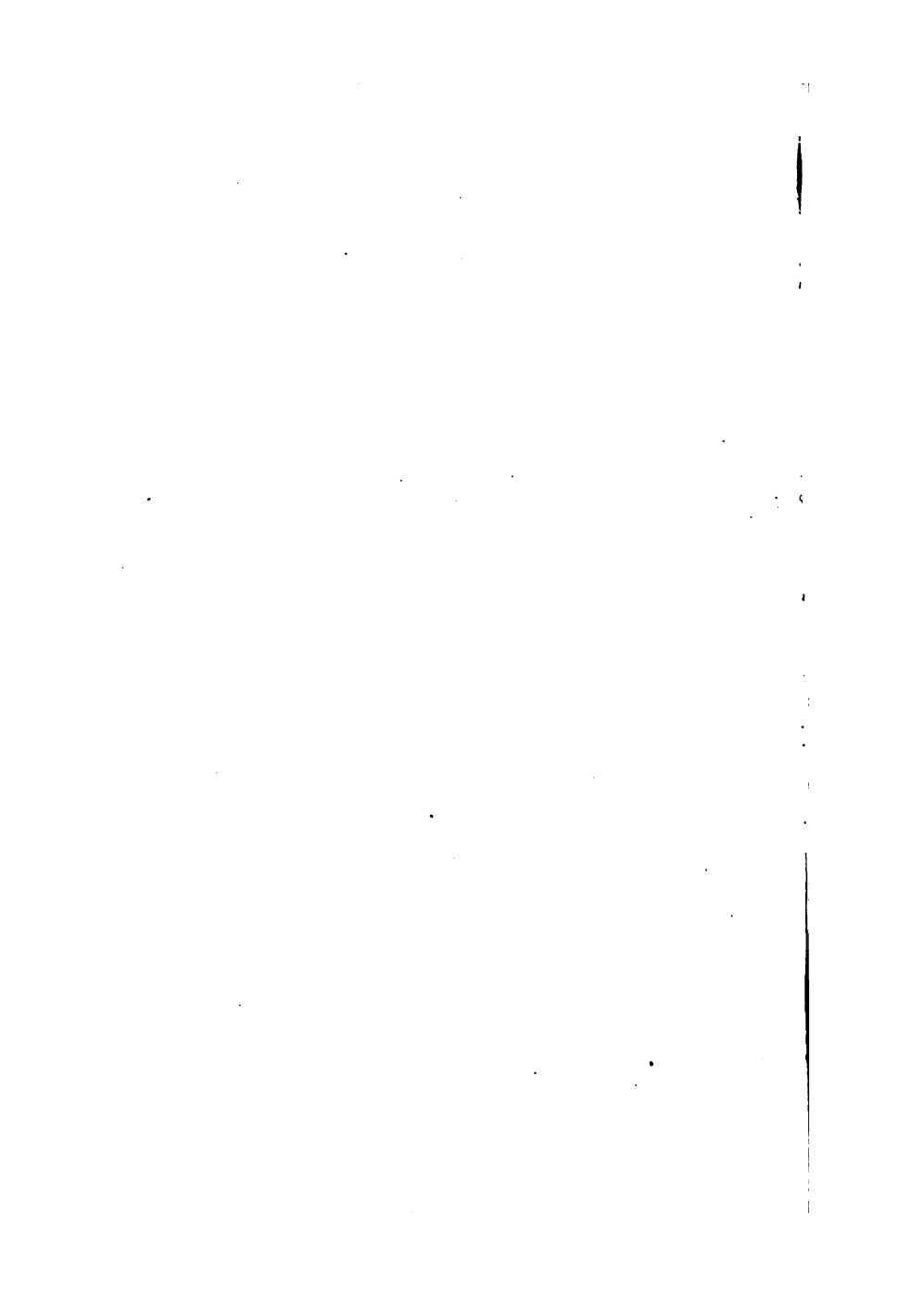
The characteristics of the present work are very much the same as those that distinguished the former.

1. It quotes only from certain specified well-known classical authors.

2. Each passage quoted has a distinct reference to the work of the author, the book, ode, play, and, where it was practicable, the line, so that the passage may be found immediately, and without difficulty.

3. To each passage there is appended an English translation, either by the Editor, or by some well-known author. The heading to each passage briefly indicates the subject.

4. The Editor has laboured to give a complete and elaborate English index ; and this he hopes, as in his former volume, will be found a popular feature of the work. While it gives the subject of each passage, it indicates at the same time, with great precision, the



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FROM

GREEK AUTHORS.

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BEAUTIFUL THOUGHTS

FROM

GREEK AUTHORS.

BEAUTIFUL THOUGHTS FROM GREEK AUTHORS.

ÆSCHINES

BORN B.C. 389—DIED B.C. 314.

ÆSCHINES, one of the most celebrated of the Athenian orators, was the son of Tromes, the slave of a schoolmaster, Elpias, and Glaucia, who gained her livelihood by playing and singing at the sacred festivals. His father succeeded to the school of Elpias, and Æschines, in his youth, was employed by his father to clean his school-room. When he was somewhat older, he assisted his mother in her theatrical performances, being remarkable for a strong and sonorous voice; but in this he does not seem to have been successful, as on one occasion, when he was performing in the character of Enomäus, he was hissed off the stage. We then find him entering the military service, gaining great distinction at the battle of Mantinea, B.C. 362. It was, however, as an orator, that he acquired the reputation which has handed down his name to posterity. At the commencement of his political career he took an active part against Philip of Macedon, though he became convinced, ere long, that nothing but peace with Philip would avert utter ruin from his country. His opponents accused him of having been bribed by the king to support his measures; but there does not appear any reason to believe that he acted treacherously towards his country. He was the opponent of Demosthenes; and though he failed in his attacks, it was to him that we owe the celebrated speech of Demosthenes on the crown, which is considered one of

A

the finest bursts of eloquence which the world has ever produced. The three great speeches of Æschines, which still remain, were called by the ancients the Graces. They are distinguished by great felicity of diction, wonderful boldness and vigour of description, so that it is generally allowed that he was only second to Demosthenes.

DUTIES OF A JUDGE IN A FREE STATE.

Ctesiph. c. 3.

Εἰ γὰρ ἴστε, ὅτι τρεῖς εἰσὶ πολιτεῖαι παρὰ πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ δημοκρατία, διακοῦνται δ' αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κεμένοις. Μηδεὶς οὖν ὑμῶν τοῦτ' ἀγνοεῖτω, ἀλλὰ σαφῶς ἕκαστος ἐπιστάσθω, ὅτι, ὅταν εἰσὶ εἰς δικαστήριον γραφὴν παρανόμων δικάσων, ἐν ταύτῃ τῇ ἡμέρᾳ μέλλει τὴν ψήφον φέρειν περὶ τῆς αὐτοῦ παρῆρσις.

For you ought to be well aware that there are three different forms of government established in the world—monarchy, oligarchy, and democracy. In the two former the government is conducted at the will of the ruling powers, while in the latter it proceeds according to established laws. Let none of you, therefore, be ignorant, but let it be deeply engraven on the minds of all, that when he enters the tribunal to give judgment on a case where the law has been violated, he is that day giving sentence on his own liberties.

See Ramage, p. 17, Law; 257, Judges. Grocott, p. 192, 4, Judges.

THE PUBLIC AND PRIVATE CHARACTER OF A STATESMAN.

Ctesiph. c. 29.

Ὁ γὰρ μισότεκνος καὶ πατὴρ πονηρὸς οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστός, οὐδ' ὁ τὰ φίλτατα καὶ οἰκειότατα σώματα μὴ στέργων οὐδέποθ' ὑμᾶς περὶ πλείονος ποιήσεται τοὺς ἀλλοτρίους, οὐδέ γ' ὁ ἰδίᾳ πονηρὸς οὐκ ἂν ποτε γένοιτο δημοσίᾳ χρηστός οὐδ' ὅστις ἐστὶν οἶκος φαῦλος, οὐδέποτ' ἦν ἐν Μακεδονίᾳ καλὸς κάγαθος· οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετέλλαξεν.

He who hates his own children, he who is a bad parent, cannot be a good leader of the people. He who is insensible to the duties which he owes to those who are nearest, and who ought to be dearest, to him, will never feel a higher regard for your welfare, who are strangers to him. He who acts wickedly in private life, can never be expected to shew himself noble in his public conduct; he who is base at home, will not acquit himself with honour when sent to a foreign country in a public capacity: for it is not the man, but the place merely, that is changed.

See Ramage, p. 133.

A DEFEAT IS NOT THE GREATEST OF CALAMITIES.

Ctesiph. c. 32.

Οὐ γὰρ τὸ δυστυχῆσαι κατὰ πόλεμον μέγιστόν ἐστι κακόν· ἀλλ' ὅταν τις πρὸς ἀνταγωνιστὰς ἀναξίους ἑαυτοῦ διακινδυνεύων ἀποτύχῃ, διπλασίαν εἰκὸς εἶναι τὴν συμφορὰν.

For a defeat in war is not the greatest of all evils; but when the defeat has been inflicted by enemies who are unworthy of you, then the calamity is doubled.

See Ramage, p. 285, Disgrace.

INTEGRITY.

Ctesiph. c. 55.

Τὴν γ' εὐγνωμοσύνην δεῖ προακτέον τοῦ λόγου.

Integrity is to be preferred to eloquence.

See Ramage, p. 335, Eloquence.

AMNESTY.

Ctesiph. c. 71.

Τὸ κάλλιστον ἐκ παιδείας ῥῆμα φθεγγόμενοι, μὴ μνησικακεῖν.

Amnesty, that noble word, the genuine dictate of wisdom.

VAUNTING.

Ctesiph. c. 89.

Ὅπου γὰρ τοὺς μὲν ὄντως ἄνδρας ἀγαθοὺς, οἷς πολλὰ καὶ καλὰ σὺνισμεν ἔργα, ἐὰν τοὺς καθ' ἑαυτῶν ἐπαίνους λέγωσιν, οὐ φέρομεν.

For men of real merit, and whose noble and glorious deeds we are ready to acknowledge, are yet not to be endured when they vaunt their own actions.

See Ramage, pp. 46, 230.

EDUCATION BY EXAMPLE.

Ctesiph. c. 91.

Ἐδ' γὰρ ἴστε, ὅτι οὐχ αἱ παλαιστραὶ οὐδὲ τὰ διδασκαλεῖα οὐδ' ἡ μουσικὴ μόνον παιδεύει τοὺς νεωτέρους, ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγματα.

For you are well aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples.

See Ramage, pp. 411, 469.

ÆSCHYLUS

BORN B.C. 525—DIED B.C. 456.

ÆSCHYLUS, the son of Euphron, a native of Eleusis in Attica, was the father of the Athenian drama. He was present at the battle of Marathon, B.C. 490, in which he was greatly distinguished along with his brothers; and in a picture representing this battle, he was placed in the foreground, and was thus associated in the honours which were paid to Miltiades. Six years afterwards, B.C. 484, the same year in which Herodotus was born, Æschylus gained his first victory as a competitor for the prize of tragedy; and he was successful thirteen times during an interval of sixteen years. He visited the court of Hiero, king of Syracuse, who was a distinguished patron of the learned, and who had induced such men as Pindar and Simonides to reside with him. There is a power in the language, a sublimity in the imagery, with which the poet bodies forth the creations of his genius, that makes him rank among the master spirits of the world.

TIES OF KINDRED ARE STRONG.

Prom. 39.

τὸ συγγενές τοι δεῶν ἢ θ' ὁμίλια.

Strong are the ties of kindred and long converse.

ALL HAVE THEIR LOT APPOINTED.

Prom. 49.

ἀπαντ' ἐπράχθη πλὴν θεοῖσι κοινανείν.
ἐλεύθερος γὰρ οὗτος ἐστὶ πλὴν Διὸς.

All have their lot appointed, save to reign
In heaven; for liberty is Jove's alone.

See Ramage, pp. 86, 92, 458.

WAVES.

Prom. 89.

ποντίων τε κυμάτων
ἀνήριθμον γέλασμα.

Ye waves,
That o'er th' interminable ocean wreath
Your crisped smiles.

A TYRANT DISTRUSTS.

Prom. 224.

ἔρεστι γὰρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναί.

For foul mistrust of those that serve them best,
Breathes its black poison in the tyrant's heart.

See Ramage, p. 83.

EASY TO GIVE ADVICE TO THE AFFLICTED.

Prom. 263.

ελαφρὸν ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντι.

How easy when the foot is not entangled
In misery's thorny maze, to give monitions
And precepts to th' afflicted.

See Ramage, p. 400.

AFFLICTION.

Prom. 275.

ταῦτά τοι πλανωμένη
πρὸς ἄλλοι' ἄλλον πημονή προσίδνει.

For affliction knows no rest,
But rolls from breast to breast its vagrant tide.

TRUTH.

Prom. 301.

Γνώσει δὲ τὰδ' ὥς ἐτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἐνι μοι.

This is truth,
Not the false glozings of a flatt'ring tongue.

TO KICK AGAINST THE PRICKS.

Prom. 322.

οἶκον ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς.

Yet shalt thou not,
If my voice may be heard, lift up thy heel
To kick against the pricks.

See Ramage, p. 314. Acts ix. 5.

PETULANT TONGUE.

Prom. 328.

ἡ οὐκ οἶσθ' ἀκριβῶς ὧν περισσέφρων ὅτι
γλώσση ματαία ζημία προστρίβεται;

Has not thy copious wisdom taught thee this,
That mischief still attends the petulant tongue?

See Ramage, p. 13.

SOFT SPEECH TURNETH AWAY WRATH.

Prom. 377.

ΩΚ. οἶκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι
ὀργῆς ζεύσεως εἰσὶν ἰατροὶ λόγοι;
ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσση κέαρ
καὶ μὴ σφραγῶντα θυμὸν λοχαλνῇ βίᾳ.

Ocean. Know'st thou not this, Prometheus, that soft speech
Is to distemper'd wrath medicinal?

Prom. When seasonably the healing balm's applied;
Else it exasperates the swelling heart.

See Prov. xv. 1.

THE WISE.

Prom. 384.

ἐπεὶ
κέρδιστον εὖ φρονούντα μὴ φρονεῖν δοκεῖν.

Oft when the wise
Appears not wise, he works the greatest good.

See Ramage, p. 295.

MAN IN A BARBAROUS STATE.

Prom. 442.

τὰν βροτοῖς δὲ πῆματα
ἀκούσασθ', ὡς σφας νηπίους ὄντας τὸ πρὶν
ἐννοῦς ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δέ, μέμψιν ὅτιν' ἀνθρώποις ἔχων,
ἀλλ' ὧν δέδωκ' εὐνοίαν ἐξηγουμένους·
οἱ πρῶτα μὲν βλέποντες ἐβλεπον μάτην,
κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων
ἀλλήλοισι μορφαῖσι τὸν μακρὸν βίον
ἐφύρον εἰκῇ πάντα, κοῦτε πλυνθυφεῖς
δόμους προσεῖλον ἦσαν, οὐ ξυλουργίαν·
κατάρυχες δ' ἔταιον ὥστ' ἀήσυροι
μύρμηκες ἀντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χεῖματος τέκμαρ
οὐτ' ἀνθεμώδους ἥρος οὔτε καρπίμου

θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἐπρασσον, ἐς τε δὴ σφιν ἀντολὰς ἐγὼ
 ἀστρων εἶδεα τὰς τε δυσκρίτους δύσεις.
 καὶ μὴν ἀριθμὸν, ἔσχον σοφισμάτων,
 ἐξηῦρον αὐτοῖς, γραμμμάτων τε συνθέσεις,
 μνήμης ἀπάντων μουσομήτορ' ἐργάνην.
 κἄρ' εὖτε πρῶτος ἐν ἑνυοῖσι κνώδαλα
 ζεύγλαισι δουλεύοντα σάγμασιν θ', ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένοιθ', ὅφ' ἄρμα τ' ἡγαγον φιληνίους
 ἵππους, ἀγαλμα τῆς ὑπερπλοῦτος χλιδῆς.
 θαλασσόπλαγκτα δ' ὅστις ἄλλος ἀντ' ἐμοῦ
 λυόπτερ' ἦδρε ναυτίλων ὀχήματα.

The ills of man you've heard : I form'd his mind,
 And through the clouds of barb'rous ignorance
 Diffused the beams of knowledge. I will speak,
 Not taxing them with blame, but my own gifts
 Displaying, and benevolence to them.
 They saw indeed, they heard ; but what avail'd
 Or sight, or sense of hearing, all things rolling
 Like the unreal imagery of dreams,
 In wild confusion mix'd ? The lightsome wall
 Of finer masonry, the rafter'd roof,
 They knew not ; but, like ants still buried, delved
 Deep in the earth, and scoop'd their sunless caves.
 Unmark'd the seasons changed, the biting winter,
 The flower-perfum'd spring, the ripening summer
 Fertile of fruits. At random all their works,
 Till I instructed them to mark the stars,
 Their rising, and, a harder science yet,
 Their setting. The rich train of marshall'd numbers
 I taught them, and the meet array of letters.
 T' impress these precepts on their hearts I sent
 Memory, the active mother of all wisdom.
 I taught the patient steer to bear the yoke,
 In all his toils joint-labourer with man.
 By me the harness'd steed was train'd to whirl
 The rapid car, and grace the pride of wealth.
 The tall bark lightly bounding o'er the waves
 I taught its course, and wing'd its flying sail.
 To man I gave these arts.

See Matt. xiii. 14.

NECESSITY.

Prom. 514.

τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ.

Necessity is stronger far than art.

See Ramage, p. 478. Grocott, p. 261.

FEEBLENESS OF MORTALS.

Prom. 546.

Ὅλεγοδρανίαν ἀκικυν
 ἰσόνειρον, ἔ τὸ φωτῶν
 ἀλαὺν γένος ἐμπεποδισμένον ; οὐποτε θνατῶν
 τὰν Διὸς ἀρμονίαν ἀνδρῶν παρεξίασι βούλαι.

Like a dream man's feeble race,
 Short-lived reptiles of a day.
 Shall their weak devices move
 The order'd harmony of Jove?

See Ramage, p. 291. Grocott, pp. 290, 196.

REWARD OF SYMPATHY.

Prom. 637.

ὥς τάποκλαῦσαι κάποδύρασθαι τύχας
 ἐνταῦθ, ὅπη μέλλοι τις οἴσεσθαι δάκρυ
 πρὸς τῶν κλύοντων, ἀξίαν τριβὴν ἔχει.

Nor light the recompense, when they, who hear,
 Melt at the melancholy tale, and drop,
 In pity drop, the sympathizing tear.

See Ramage, p. 148. Grocott, p. 196.

THE SICK.

Prom. 698.

τοῖς νοσοῦσί τοι γλυκὴ
 τὸ λοιπὸν ἄλγος προὔξειστασθαι τορῶς.

To the sick some gleam of comfort
 Flows from the knowledge of their pains to come.

MARRY IN YOUR OWN RANK.

Prom. 890.

ὥς τὸ κηδεῖσθαι καθ' ἐαυτὸν ἀριστεύει μακρῶ,
 καὶ μήτε τῶν πλοῦτῳ διαθρυπτομένων
 μήτε τῶν γένῃα μεγαλυνομένων
 ὄντα χερνήταν ἐραστεύσαι γάμων.

Whoe'er thou art, whom young desire
 Shall lead to Hymen's holy fire,
 Choose, from thy equals choose, thy humble love;
 Let not the pomp of wealth allure thine eye,
 Nor high-traced lineage thy ambition move;
 Ill suits with low degree t' aspire so high.

See Ramage, p. 268.

THE WISH IS FATHER TO THE THOUGHT.

Prom. 928.

οὐ θην ἂ χρῆσεις, ταῦτ' ἐπιγλωσσῇ Διὸς.

Thy ominous tongue gives utterance to thy wish.

See Grocott, p. 444.

GOD REGARDS THE AFFLICTED.

Suppl. 381.

τὸν ὑψόθεν σκοπὸν ἐπισκῶπει,

φύλακα πολυπόνων

βροτῶν, οἱ τοῖς πέλας προσήμενοι

δικὰς οὐ τυγχάνουσιν ἐνόμου.

μένει τοι Ζητὸς κτείου κῶτος

δυσπαράβελκτος παθόντος οἴκτου.

On heaven's high throne He sits, whose watchful eye

Regards th' afflicted, when unfeeling pride

Denies that justice which the law asks for them.

Reverence His power; for when the sufferer groans

With pangs unpitied, the fix'd wrath of Jove,

Protector of the suppliant, burns severe.

See Psalm ix. 12; cxl. 12. Ramage, p. 265.

POTHEEN.

Suppl. 952.

ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας

εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ.

You shall be met by men, whose lively blood

Dull draughts of barley-wine have never clogg'd.

SLANDER.

Suppl. 972.

πᾶς τις ἐπειπεῖν ψόγον ἀλλοθρόβοις

εὐτυκος·

The tongue

Of slander is too prompt with wanton malice

To wound the stranger.

See Ramage, pp. 10, 390. Grocott, p. 350.

THE DANGERS OF BEAUTY.

Suppl. 994.

πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυκὸν φέρει

κακῆν, τό τ' εἰπεῖν εὐπετές μύσαγμα πῶε.

ὕμᾱς δ' ἐπαινῶ μὴ κατασχύνειν ἐμέ,
 ὡραν ἔχουσας τήνδ' ἐπίστρεπτον βροτοῖς.
 τέρειν' ὅπῳ δ' εὐφύλακτος οὐδαμῶς,
 [θῆρες δὲ κηραίνουσι καὶ βροτοί, τί μῆν;
 καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.
 καρπώματα στάζοντα κηρύσσει Κύπρις
 κῶαυρα κωλύουσιν ὥς μένειν ἐρώ.]
 καὶ παρθένων χλιδαῖσιν εὐμόρφους ἐπι
 πᾶς τις παρελθὼν ὁμματος θελκτῆριον
 τόξευμ' ἐπεμψεν, ἡμέρου νικώμενος.

Know then this : The tongue of malice
 Is ever prompt to wound the stranger's fame
 With stings of infamy : I charge you, then,
 Disgrace me not. I see your blooming age,
 Enforcing soft desire ; I know how hard
 To guard the lovely flowers that grace that season.
 Beasts love to riot on their sweets, and man,
 Each insect and each wanton-winged bird,
 The Queen of Love proclaims their opening bloom ;
 Ah ! would she suffer it to remain uncropt !
 And on the delicate tints, that kindling glow
 On beauty's vermeil cheek, each roving youth
 With melting wishes darts the amorous glance.

See Ramage, p. 350. Grocott, pp. 20, 21.

WOMAN.

Sept. c. Theb. 187.

μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φιλῇ
 ξύνοικος εἶην τῷ γυναικέϊ γένει.
 κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
 δέισασα δ' οἴκῳ καὶ πόλει πλέον κακόν.

Nor in misfortune, nor in dear success,
 Be woman my associate : if her power
 Bears away, her insolence exceeds all bounds ;
 But if she fears, woe to that house and city !

See Ramage, pp. 404, 165.

OBEDIENCE.

Sept. c. Theb. 224.

πειθαρχία γὰρ ἐστί τῆς εὐπραξίας
 μήτηρ, γωνίης σωτήρος· ὧδ' ἔχει λόγος.

Remember rather,
 Obedience is the mother of success,
 Wedded to safety ; so the wise assure us.

DUTIES OF MEN AND WOMEN IN WAR.

Sept. c. Theb. 230.

ἀνδρῶν τὰ δ' ἐστὶ, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένων·
σὸν δ' αὖ τὸ σιγᾶν καὶ μένευ εἰσω δόμων.

The victim and the hallow'd sacrifice,
When the foes menace, are the task of men;
Thine to be silent and remain at home.

BRAVE ACTIONS SPEAK FOR THEMSELVES.

Sept. c. Theb. 409.

μὲν εὐγενή τε καὶ τὸν αἰσχύνῃς θρόνον
τιμῶντα καὶ στυγούνθ' ὑπέρφρονος λόγους.
αἰσχυρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.

Bent on deeds

Of glory, but a votary at the shrine
Of modesty, he scorns the arrogant vaunt
As base, but bids brave actions speak his worth.

TO BE, NOT TO SEEM.

Sept. c. Theb. 592.

οὐ γὰρ δοκεῖν ἀριστος, ἀλλ' εἶναι θέλει,
βαθείαν δλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα.
τοῦτ' σοφούς τε ἀγαθοὺς ἀντηρέτας
πέμπειω ἐπαινώ. δεινὸς δς θεοὺς σέβει.

For his gen'rous soul

Wishes to be, not to appear, the best;
And from the culture of his modest worth
Bears the rich fruit of great and glorious deeds.
Him let the virtuous and the wise oppose;
For dreadful is the foe that fears the gods.

See Ramage, p. 135.

IMPIOUS FELLOWSHIP.

Sept. c. Theb. 597.

φεῦ τοῦ ξυναλλάσσοντος θνητὸς βροτοῖς
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
ἐν παντὶ πράγει δ' ἐσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν, καρπὸς ἧς ἀσύμφορος.
ὥς γὰρ ξυνεσβὰς πλοῖον εὐσεβῆς ἀνὴρ
παύταισι θερμοῖς καὶ πανουργίας πλέψς
δλωλεν ἀνδρῶν σὺν θεοπτόσῳ γένει,
ἢ ξὺν πολλῖταις ἀνδράσιν δίκαιος ὦν

ἐχθροῖς τε καὶ θεῶν ἀμνημοσύνη
 πληγὰς θεοῦ μάστιγι παγκοίνῃ δάμνη,
 ταύτου κυρήσας ἐκδικαίους ἀγρεύματος·

Nothing worse,
 In whate'er cause, than impious fellowship :
 Nothing of good is reap'd ; for when the field
 Is sown with wrong, the ripen'd fruit is death.
 If with a desperate band, whose hearts are hot
 With villany, the pious hoists his sails,
 The vengeance of the gods bursts on the bark,
 And sinks him with the heaven-detested crew.
 If 'midst a race, inhospitably bent
 On savage deeds, regardless of the gods,
 The just man fix his seat, th' impending wrath
 Spares not, but strikes him with vindictive fury,
 Crush'd in the general ruin.

See Ramage, p. 93. 1 Cor. xv. 33.

AN OLD HEAD ON YOUNG SHOULDERS.

Sept. c. Theb. 604.

Γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φέρει.

In manhood's vig'rous prime
 He bears the providence of age.

NOTHING REMAINS TO THE DEAD BUT GLORY.

Sept. c. Theb. 683.

εἴπερ κακὸν φέροι τις αἰσχύνῃς ἀτερ,
 ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·
 κακῶν δὲ κᾶσχρῶν οὐτῶ· εὐκλείαν ἐρεῖς.

Could man endure defeat without dishonour,
 'Twere well ; but to the dead nothing remains,
 Save glory : to the dastard and the base
 Fame never pays that honourable meed.

See Ramage, pp. 19, 398, 6.

THE STARS.

Agam. 1.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,
 φρουρὰς ἑτέρας μῆχους, ἣν κοιμώμενος
 στέγαις Ἀτρεϊδῶν ἀγκαθεν, κυρὸς δίκην,
 δατρῶν κάτωδα νυκτέρων ὁμήγγυρι,
 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
 λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι
 ἀστέρας, ὅταν φθίνωσω, ἀπολάς τε τῶν.

Ye fav'ring gods, relieve me from this toil :
 Fix'd as a dog, on Agamemnon's roof

I watch the live-long year, observing hence
The hosts of stars, that in the spangled skies
Take their bright stations and to mortals bring
Winter and summer; radiant rulers, when
They set, or rising glitter through the night.

TOTTERING OLD AGE.

Agam. 71.

ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ
τῆς τότ' ἀρωγῆς ὑπολειφθέντες
μυνομεν ἰσχὺν
ἰσόπαυδα νέμοντες ἐπὶ σκήπτροις.
ὁ τε γὰρ νεαρὸς μυελὸς στέρνων
ἐντὸς ἀνάσσει
ἰσόπρεσβυς, "Ἀρης δ' οὐκ ἐνὶ χώρῃ,
τό θ' ὑπέργηρων φυλλάδος ἤδη
κατακαρφομένης τρίποδος μὲν ὁδοῦς
στελεῖ, παιδὸς δ' οὐδὲν ἀρείων
ὄναρ ἡμερόφαντον ἀλάνει.

But we, our age-enfeebled limbs unfit
For martial toils, inglorious here remain,
The staff supporting our weak steps, like children :
For as the infant years have not attain'd
The military vigour, wither'd age
Crawls through the streets, like helpless infancy,
And passes as a day-dream.

See Ramage, p. 150.

GOD CHASTENS MAN FOR HIS GOOD.

Agam. 172.

Ζῆνα δέ τις προφρόνως ἐπὶ νίκη κλάζων
τεύχεται φρονέων τὸ πᾶν
τὸν φρονεῖν βροτῶς ὀδώσαντα, τὸν πάθει μάθος
θέντα κυρλὼς ἔχειν.
στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας
μυσιπτήμων πόνος· καὶ παρ' ἀκοντας ἦλθε σωφρονεῖν.
δαιμόνων δέ που χάρις
βιαίως σέλμα σεμνὸν ἡμένων.

He that, when conquest brightens round,
Swells the triumphal strain to Jove,
Shall ever with success be crown'd.
Yet often, when to wisdom's seat
Jove deigns to guide man's erring feet,
His virtues to improve ;
He to affliction gives command
To form him with her chast'ning hand :

The memory of her rigid lore,
In the sad heart imprinted deep,
Attends him through day's active hour,
Nor in the night forsakes his sleep.

See Heb. xii. 6 ; Job v. 17 ; Rev. iii. 10.

BE NOT ANXIOUS FOR THE FUTURE

Agam. 249.

Δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιφύλλει· τὸ μέλλον δ'
ἐπεὶ γένοιτ' ἂν κλύουσ' προχαίρετω·
ἴσον δὲ τῷ προστένειν.
τορὸν γὰρ ἤξει σύννορθρον αὐγαῖς.

Th' afflicted, anxious for his future fate,
Looks forward and with hope relieves his pain ;
But since th' inevitable evil will come,
Much knowledge to much misery is allied :
Why strive we then t' anticipate the doom
Which happiness and wisdom wish to hide ?

See Ramage, p. 55.

GOD PUNISHES THE WICKED.

Agam. 367.

Διὸς πλαγὰν ἔχουσιν εἰπεῖν,
πάρεστι τοῦτό γ' ἐξηγεύσασθαι.
ἐπραξαν ὡς ἔκρανεν. οὐκ ἔφατις
θεοῖς βροτῶν ἀξιόσθαι μέλειν
δοῖς ἀδίκτων χάρις
πατοῖθ'· ὁ δ' οὐκ εὐσεβής.
πέφανται δ' ἐκγόνους
ἀτολμήτων Ἄρη
πνεόντων μείζον ἢ δικαίως,
φλεόντων δωμάτων ὑπέρφεν
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπῆμαντον, ὥστε κάπαρκεῖν
εὖ πραπίδων λαχόντα.

The hand of Jove will they not own ;
And as his marks they trace,
Confess he will'd and it was done ?
Who now of earth-born race
Shall dare contend that his high power
Deigns not with eye severe to view
The wretch that tramples on his law ?
Hence with this impious lore :
Learn that the sons accursed shall rue
The madly daring father's pride,
That furious drew th' unrighteous sword,
High in his house the rich spoils stored,
And the avenging gods defied.

But be it mine to draw
From wisdom's fount, pure as it flows,
That calm of soul, which virtue only knows.

See Ramage, p. 93.

THE IMPIOUS SEEN THROUGH THEIR DISGUISE.

Agam. 382.

οὐ γὰρ ἔστιν ἐπαλξίς
πλοῦτου πρὸς κόρον ἀνδρὶ
λακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.
βιᾶται δ' ἂ τάλαινα πειθῶ,
προβουλόπαις ἀφερτος ἄτας.
ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
πρέπει δὲ, φῶς, αἰνολαμπές, σίγος·
κακοῦ δὲ χαλκοῦ τρόπον
τρίβῳ τε καὶ προσβολαῖς
μελαμπαγῆς πέλει
δικαιωθεῖς, ἐπεὶ
δῶκει παῖς ποταγὸν δρῶν,
πῶλει πρόστρυμμί' ἀφερτον ἐνθεῖς.
λιτᾶν δ' ἀκούει μὲν οὐτὶς θεῶν·

But suasive is the voice of vice,
That spreads the insidious snare ;
She's not conceal'd, though her disguise
Emits a livid glare.
Her vot'ry, like adult'rate brass
Unfaithful to its use, unsound,
Proves the dark baseness of his soul ;
Fond as a boy to chase
The winged bird light-flitting round,
And bent on his pernicious play,
Draws desolation on his state.
His vows no god regards, when Fate
In vengeance sweeps the wretch away.

THE FATE OF THE WARRIOR.

Agam. 437.

ὁ χρυσαμοιβὸς δ' ἄρ' Ἀρης σωματῶν
καὶ ταλαντοῦχος ἐν μάχῃ δορὸς
πυρωθὲν ἐξ Ἴλιου
φίλοισι πέμπει βραχὺ
ψῆγμα δυσάκρυντον ἀντήρορος σποδοῦ γεμῖζων
λέβητας εὐθέτου.
στένονσι δ' εὖ λέγοντες ἄνδρα τὸν μὲν ὡς
μάχης ἱδρὶς, τὸν δ' ἐν φοναῖς καλῶς πεσόντ'

ἀλλοτρίας διαί γυναῖκός. τάδε σὺ γὰρ τις βαθ-
ζει. φθονερὸν δ' ὅτ' ἀλγος ἔρπει προδίκους Ἀτρεΐδαις.

Thus in the dire exchange of war
Does Mars the balance hold ;
Helms are the scales, the beam a spear,
And blood is weigh'd for gold.
Thus for the warrior, to his friends
His sad remains, a poor return
Saved from the sullen fire that rose
On Troy's curst shore, he sends,
Placed decent in the mournful urn.
With many a tear their dead they weep,
Their names with many a praise resound ;
One for his skill in arms renown'd ;
One that amidst the slaughter'd heap
Of fierce-conflicting foes
Glorious in beauty's cause he fell ;
Yet 'gainst th' avenging chiefs their murmurs swell
In silence.

MURMURS OF THE PEOPLE.

Agam. 456.

βαρεῖα δ' ἄστων φάτις ξὺν κῶτῳ
δημοκράντου δ' ἀρᾶς τίνει χρέος.

How dreadful, when the people raise
Loud murmurs mix'd with hate !
Yet this the tribute greatness pays
For its exalted state.

THE OPPRESSOR.

Agam. 460.

τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοὶ. κελαίηαι δ'
ἔρυνες χρόνῳ
τυχῆρδ' ὅντ' ἀνευ δίκας παλιντυχεῖ
τριβᾷ βλου τιθεῖς ἁμαυρόν, ἐν δ' ἀί-
στοις τελέθοντος οὐτις ἀλκά· τὸ δ' ὑπερκότῳ κλύειν
εὖ βαρὺ· βάλλεται γὰρ ὅσοις Διὸςθεν κεραυνός.

The ruthless and oppressive power
May triumph for its little hour ;
Full soon with all their vengeful train
The sullen furies rise,
Break his fell force, and whirl him down
Through life's dark paths, unpitied and unknown.
And dangerous is the pride of fame,
Like the red lightning's dazzling flame.

NONE BUT THE GODS HAVE UNMIXED HAPPINESS.

Agam. 551.

εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
 τὰ μὲν τις ἂν λέξειεν εὐπετῶς ἔχειν,
 τὰ δ' αὖτε κάπνιμοφα. τίς δὲ πλὴν θεῶν
 ἀπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;

Well is the conflict ended. In the tide
 Of so long time, if, 'midst the easy flow
 Of wish'd events, some tyrannous blast assail us,
 What marvel? Who, save the blest gods, can claim
 Through life's whole course an unmix'd happiness?

A FOND WIFE.

Agam. 661.

τί γὰρ
 γυναῖκι τούτου φέγγος ἦδιον δρακεῖν,
 ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοῦ
 πύλας ἀνοῖξαι; ταῦτ' ἀπάγγελτον πόσει·
 ἦκειν ὅπως τάχιστα ἑρᾶσμιον πόλει·
 γυναῖκα πιστὴν δ' ἐν δόμοις εἶροι μολῶν
 ὁσανπερ οὖν ἔλειπε, δωμάτων κύνα
 ἐσθλὴν ἐκείνῳ, πολεμῖαν τοῖς δύσφροσιν,
 καὶ τᾷ δ' ὁμοίαν πάντα, σημαντήριον
 οὐδὲν διαφθεῖρασαν ἐν μήκει χρόνου.
 οὐδ' αἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
 ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

Can heaven's fair beam shew a fond wife a sight
 More grateful than her husband from his wars
 Return'd with glory, when she opens the gate,
 And springs to welcome him? Tell my lord this,
 That he may hasten his desired return;
 And tell him he will find his faithful wife,
 Such as he left her, a domestic creature,
 To him all fondness, to his enemies
 Irreconcilable; and tell him too,
 That ten long years have not effaced the seal
 Of constancy; that never knew I pleasure
 In the blamed converse of another man,
 More than the virgin metal in the mines
 Knows an adulterate and debasing mixture.

HAPPY ARE THOSE WHO DIE NOT CHILDLESS.

Agam. 750.

παλαίφατος δ' ἐν βροτοῖς γέρων λόγος
 τέτυκται, μέγαν τελεσθέντα φωτὸς δλβον

τεκνούσθαι μηδ' ἄπαιδα θήσκει,
 ἐκ δ' ἀγαθὰς τύχας γένει
 βλαστάνει ἀκρόεστον οἶζον.

From every mouth we oft have heard
 This saying, for its age revered :
 "With joy we see our offspring rise,
 And happy, who not childless dies :
 But Fortune, when her flow'rets blow,
 Oft bears the bitter fruit of woe."

ONE BASE DEED PRODUCES ANOTHER.

Agam. 759.

τὸ δυσσεβὲς γὰρ ἔργον
 μετὰ μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννη.
 οἶκον δ' ἄρ' εὐθυδίκων
 καλλίπαις πότμος ἀεί.

One base deed, with prolific power,
 Like its curst stock, engenders more ;
 But to the just, with blooming grace,
 Still flourishes a beauteous race.

JUSTICE.

Agam. 772.

Δίκαι δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν,
 τὸν δ' ἐναίσμιον τίλει βίον.
 τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῃ χερῶν
 παλιωτρόποις
 διμῶσι λιπούσ', ὅσα προσέβαλε δύναμιν οὐ
 σέβουσα πλούτου παράσημον αἰνῶ·
 πᾶν δ' ἐπὶ τέρμα νωμῶ.

But Justice bids her ray divine
 E'en on the low-roof'd cottage shine,
 And beams her glories on the life
 That knows not fraud nor ruffian strife.
 The gorgeous glare of gold, obtain'd
 By foul polluted hands, disdain'd
 She leaves, and, with averted eyes,
 To humbler, holier mansions flies ;
 And, looking through the times to come,
 Assigns each deed its righteous doom.

THE HYPOCRITE.

Agam. 788.

πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι δίκην παραβάντες.

τῷ δυσπραγοῦντι δ' ἐπιστενᾶχει
 πᾶς τις ἔτοιμος· δῆγμα δὲ λυτῆς
 οὐδὲν ἐφ' ἧπαρ προσικνέεται·
 καὶ ξυγχαίρουσι ὁμοιοσπετεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι,
 ὅστις δ' ἀγαθὸς προβατογνώμων,
 οὐκ ἔστι λαθεῖν ὅμματα φωτὸς,
 τὰ δοκοῦντ' ἐσθροῦς ἐκ διαβολῆς
 ὑδαρεὶ σαίνειν φιλότῳ.

Some there are
 That form themselves to seem more than to be,
 Transgressing honesty; to him that feels
 Misfortune's rugged hand, full many a tongue
 Shall drop condolence, though th' unfeeling heart
 Knows not the touch of sorrow; these again,
 In fortune's summer gale, with the like art,
 Shall dress in forced smiles th' unwilling face;
 But him the penetrating eye soon marks,
 That in the seemly garb of honest zeal
 Attempts to clothe his meagre blandishments.

See Ramage, pp. 32, 38, 139, 135.

ENVY.

Agam. 832.

παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,
 φίλον τὸν εὐτυχοῦντ' ἀνευ φθόρου σέβειν.
 δῶσφρων γὰρ ὡς καρδίαν προσήμενος
 ἀχθος διπλοῖζει τῷ πεπαισμένῳ νόσον,
 τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται.
 καὶ τὸν θυραῖον δλβον εἰσορῶν στένει
 εἰδὼς λέγομι' ἂν, εὖ γὰρ ἐξεπίσταμαι
 ὁμίλιας κάτοπτρον, εἰδῶλον σκιᾶς,
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἔμοι.

Few have the fortitude of soul to honour
 A friend's success, without a touch of envy;
 For that malignant passion to the heart
 Cleaves close, and with a double burden loads
 The man infected with it. First, he feels,
 In all their weight, his own calamities;
 Then sighs to see the happiness of others:
 This of my own experience have I learn'd;
 And this I know, that many, who in public
 Have borne the semblance of my firmest friends,
 Are but the flatt'ring image of a shadow
 Reflected from a mirror.

See Ramage, pp. 240, 268, 379, 235.

THINGS THAT ARE WELCOME.

Agam. 898.

μονογενὲς τέκνον πατρί,
καὶ γῆν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,
κάλλιστον ἡμᾶρ εἰσιδεῖν ἐκ χεῖματος,
ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.
τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν.

Dear as an only child to a fond parent;
Welcome as land, which the toss'd mariner
Beyond his hope descries; welcome as day,
After a night of storms, with fairer beams
Returning; welcome as the liquid lapse
Of fountain to the thirsty traveller:
So pleasant is it to escape the chain
Of hard constraint.

FRIENDSHIP.

Agam. 928.

ὀλβιοὶ δὲ χορῇ
βίον τελευτήσαντ' ἐν εὐεστοῖ φιλῇ.

Happy the man whose life
Is spent in friendship's calm security.

See Ramage, pp. 28, 29, 339.

THE POPULAR VOICE.

Agam. 938.

φήμη γε μέντοι δημόθρους μέγα σθένει.
Yet has the popular voice much potency.

THE UNENVIED.

Agam. 939.

ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
But the unenvied is not of the happy.

BE NOT ELATED.

Agam. 951.

τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.
ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.

From high heaven the God
Looks with an eye of favour on the victor
That bears his high state meekly; for none wears
Of his free choice the yoke of slavery.

See Ramage, pp. 88, 40.

MISERY IS THE LOT OF MANKIND.

Agam. 1000.

μάλα γάρ τοι τὰς πολλὰς ὑγίειας
 ἀκέρεστον τέρμα. νόσος γὰρ
 γείτων ὁμότοιχος ἐρείδει,
 καὶ πότμος εὐθυπορῶν
 ἀνδρὸς ἐπαισεν
 ἀφαντον ἔρμα.
 καὶ τὸ μὲν πρὸ χρημάτων
 κτησίῳν ὀκνος βαλὼν
 σφενδόνας ἀπ' εὐμέτρου,
 οὐκ ἔδν πρόπας δόμος
 πημονᾶς γέμων ἄγαν,
 οὐδ' ἐπόντισε σκάφος.
 πολλὰ τοι ὅσους ἐκ Διὸς ἀμφιλαφῆς τε καὶ
 ἐξ ἀλόκων ἐπετειῶν
 νῆστω ὤλεσεν νόσον.

This mortal state
 Nothing but cruel change can know.
 Should cheerful health our vig'rous steps await,
 Enkindling all her roseate glow;
 Disease creeps on with silent pace,
 And withers every blooming grace.
 Proud sails the bark; the fresh gales breathe,
 And dash her on the rocks beneath.
 In the rich house her treasures Plenty pours;
 Comes Sloth, and from her well-poised sling
 Scatters the piled-up stores.
 Yet disease makes not all her prey;
 Nor sinks the bark beneath the sea:
 And famine sees the heaven-sent harvest spring.
 See Ramage, pp. 288, 433.

WHO CAN RECALL LIFE?

Agam. 1019.

τὸ δ' ἐπὶ γὰρ περὶν ἅπαξ θανάσιμον
 προσπαροῖθ' ἀνδρὸς μέλαν αἷμα τίς ἂν
 πάλιν ἀγκαλέσαιτ' ἐπαείδων;
 οὐδὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν
 Ζεὺς αὖτ' ἔπανο' [ἐπ' εὐλαβείῃ.]
 εἰ δὲ μὴ τεταγμένα
 μοῖρα μοῖραν ἐκ θεῶν
 εἰργε μὴ πλέον φέρειν,
 προφθόσασα καρδία
 γλώσσαν ἂν τὰδ' ἐξέχει

But when forth-welling from the wound,
The purple-streaming blood shall fall,
And the warm tide distain the reeking ground,
Who shall the vanish'd life recall?
Nor verse, nor music's magic power,
Nor the famed leech's boasted lore;
Not that his art restored the dead,
Jove's thunders burst upon his head.

CONTRAST OF AN OLD FAMILY AND AN UPSTART.

Agam. 1042.

*εἰ δ' οὖν ἀνάγκη τῇσδ' ἐπιβρέκει τύχης,
ἀρχαιοπλοῦτων δεσποτῶν πολλὴ χάρις.
οἱ δ' οὐποτ' ἐλπίσαντες ἤμυσαν καλῶς,
ὥμοί τε δούλοις πάντα καὶ παρὰ στάθμην.*

If necessity's hard hand
Hath sunk thee to this fortune, our high rank,
With greatness long acquainted, knows to use
Its power with gentleness; the low-born wretch,
That from his mean degree rises at once
To unexpected riches, treats his slaves
With barbarous and unbounded insolence.

PROSPERITY AND ADVERSITY.

Agam. 1327.

*ὣς βρότεια πράγματ'· εὐτυχούντα μὲν
σκία τις ἀν' τρέψειεν· εἰ δὲ δυστυχοῖ,
βολαῖς ὑγρώσων σπόγγος ὅλεσεν γραφήν.
καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολύ.*

This is the state of man: in prosperous fortune,
A shadow, passing light, throws to the ground
Joy's baseless fabric; in adversity,
Comes Malice, with a sponge moisten'd in gall,
And wipes each beauteous character away.

See Ramage, pp. 205, 122. Grocott, p. 127, Farewell.

PROSPEROUS FORTUNE.

Agam. 1332.

*τὸ μὲν εὖ πράσσειν ἀόρεστον ἔφθ
πᾶσι βροτοῖσιν· δακτυλοδεικτῶν δ'
οὐκ ἔστιν ἀπεικὼν εἰργεῖ μελάρων.*

By nature man is form'd with boundless wishes
For prosperous fortune; and the great man's door
Stands ever open to that envied person
On whom she smiles.

See Ramage, pp. 258, 307, 353.

PATHS OF HONOUR.

Agam. 1356.

οἱ δὲ τῆς μελλοῦς κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν χερσὶ.

Those that tread the paths of honour,
Late though she meets them, sleep not in their task.

TO KNOW AND TO CONJECTURE ARE NOT THE SAME.

Agam. 1369.

τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.
To know and to conjecture differ widely.

TO CIRCUMVENT A FOE UNDER THE FORM OF FRIENDSHIP.

Agam. 1374.

πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἂν
φάρξειεν, ὅψος κρείσσων ἐκπηδήματος;

For when the heart conceives
Thoughts of deep vengeance on a foe, what means
T' achieve the deed more certain than to wear
The form of friendship, and with circling wiles
Inclose him in the insuperable net?

See Ramage, p. 281.

QUALITIES OF WOMAN.

Agam. 1636.

τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἦν σαφές.

Wiles and deceit are female qualities.

See Ramage, p. 299.

EXILES.

Agam. 1668.

οἷδ' ἐγὼ φεύγοντας ἀνδρας ἐλπιδας σιτουμένους.

An exile, I well know, feeds on vain hopes.

SUCCESS WORSHIPPED AS A GOD.

Choeph. 59.

τὸ δ' εὐτυχεῖν
τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέος.

Success! to thee,
As to a god, men bend the knee.

JUSTICE.

Choeph. 61.

ῥοπή δ' ἐπισκοπεῖ δίκας
 ταχέα τοὺς μὲν ἐν φάει,
 τὰ δ' ἐν μεταχειμῶν σκότου
 μένει χρονίζοντας ἄχρη,
 τοὺς δ' ἀκρατος ἔχει νύξ.

But Justice hastes t' avenge each impious deed :
 Some in day's clear and open light ;
 Some in the dusky evening's twilight shade ;
 Or, by delay more furious made,
 Some in the dreary gloom of night.

ONE FATE ALIKE TO BOND AND FREE.

Choeph. 103.

τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει
 καὶ τὸν πρὸς ἄλλης δεσποτοῦμενον χερὸς.

The free escapes not fate, more than the wretch
 That trembles at his proud lord's tyrannous hand.

PANGS OF A GUILTY CONSCIENCE.

Choeph. 286.

τὸ γὰρ σκοτεινὸν τῶν ἐνεργέρων βέλος
 ἐκ προστροπαίων ἐν γένει πεπτωκότων,
 καὶ λύσσα καὶ μάταιος ἐκ νυκτῶν φόβος
 κινεῖ, τάρσσει, καὶ διώκεσθαι πόλεως
 χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
 εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβὸς,
 βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρός
 μήνην δέχεσθαι δ' οὔτε συλλύειν τινά.
 πάντων δ' ἄτιμον κἀφίλον θνήσκειν χρόνῳ
 κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.

For the dark shafts, that fly
 From those beneath, slain by the kindred hand
 Of villain baseness, frenzy, and vain fear,
 That trembles at the shadows of the night,
 Rouse, sting, and drive the vice-polluted wretch
 With brazen scourges tortured through the city.
 He from the friendly bowl, the hallow'd goblet,
 The social intercourse, the incensed altar
 Is chased, condemn'd to bear the secret pangs
 Of inly-gnawing guilt; meanwhile the fiends,
 Hatred and Infamy, pursue his steps,
 And drag him to an execrable death.

See *Ramage*, p. 9. *Grocott*, p. 58.

THE SOUL LIVES.

Choeph. 322.

τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει
 πυρὸς μαλερὰ γνάθος;
 φαίνει δ' ὕστερον ὄργας·
 ὅτ' οὐ γίνεται δ' ὁ θνήσκων.

No; the devouring flames, my son, that waste
 The body of the dead, touch not the soul;
 That lives, and knows its destined hour to shew
 Its wrath: yet for the dead our sorrows rise.

See *Ramage*, pp. 63, 13, 27.

BLOOD FOR BLOOD.

Choeph. 400.

ἀλλὰ νόμος μὲν φονίας σταγόνας
 χυμένας ἐς πέδον ἄλλο προσαιτεῖν
 αἷμα.

There is a law that, for each drop of blood
 Shed on the earth, demands that blood be shed.

See *Gen.* ix. 6.

CHILDREN.

Choeph. 505.

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριαι
 θανόντι· φελλοὶ δ' ὥς ἀγούσι δίκτυον,
 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου.

For children, when the tomb
 Demands the parent, with surviving glory
 Preserve his fame—the corks that buoy the line,
 And save the net from sinking to the bottom.

See *Ramage*, p. 410.

HAUGHTY MIGHT.

Choeph. 641.

τὸ μὴ θέμις γὰρ οὐ
 λαξ πέδον πατούμενον,
 τὸ πᾶν Διὸς σέβας παρεκβάντες οὐ θεμιστῶς.

And haughty might,
 That mocks at right,
 Like the vile dust, is trampled on the ground.
 See *Ramage*, p. 94.

MISERY OF MAN.

Choeph. 1018.

ὅστις μερόπων ἀσυνῇ βίῳ
διὰ πάντ' ἀτιμος ἀμείψεται.
ἔη,
μόχθων δ' ὁ μὲν αὐτίχ, ὁ δ' ἔξει.

Never shall the life
Of mortal man be pass'd uncharg'd with ills:
On some with rapid rage the tempest rolls;
Slowly on some the gath'ring clouds advance.
See *Ramage*, pp. 288, 433.

FURIES.

Eum. 178.

ἔξω, κελεύω, τῶνδε δωμάτων τάχος
χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν,
μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν,
χρυσηλάτου θώμυγος ἐξορμώμενον,
ἀνῆς ὑπ' Ἀλγους μέλαν' ἀπ' ἀνθρώπων ἀφρὸν,
ἐμοῦσα θρόμβους οὐς ἀφείλκυσας φόνου.
οἱ τοὶ δῆμοισι τοῖσδε χρίμπεσθαι πρέπει·
ἀλλ' οὐ καρανιστῆρες ὀφθαλμωρύχοι
δικαί σφαγαί τε σπέρματός τ' ἀποφθοραὶ
παίδων, κακοῦ τε χλοῦνις ἡδ' ἀκρωνία,
λευσμὸς τε καὶ μύζουσιν οἰκτισμὸν πολὺν
ὑπὸ βράχυν παγέντες. ἄρ' ἀκούετε
ὅλας ἐορτῆς ἔστ' ἀπόπτυστοι θεοῖς
στέργηθρ' ἐχουσai; πᾶς δ' ὑφηγεῖται τρέπος
μορφῆς. λέοντος ἄντρον αἱματορρόφου
οἰκεῖν τοιαύτας εἰκός, οὐ χρηστηρίοις
ἐν τοῖσδε πλησίοισι τριβεσθαι μύσος.
χωρεῖτ' ἀνευ βοτῆρος αἰπολούμεναι.
ποιμῆς τοιαύτης δ' ὅστις εὐφίλης θεῶν.

Hence, I command you, from my hallow'd seat
Begone with speed, quit this oracular shrine;
This is no place to snatch your winged serpents,
And hurl them from your golden-twisted string,
To wring the black blood from the human heart
With torture; then disgorge your horrid feast
Of clotted gore: such guests my house abhors.
Begone where vengeance with terrific rage
Digs out the eyes, or from the mangled trunk
Remorseless rends the head; to slaughters go,
Abortions, lurking ambush, vampir'd force,
To sufferings, to impalements, where the wretch

Writhes on the stake in tortures, yelling loud
 With many a shriek : in feasts like these, ye hags
 Abhorr'd, is your delight ; sufficient proof
 That execrable form ; the desert wild,
 Where the blood-rav'ning lion makes his den,
 Such should inhabit ; nor with impure tread
 Pollute these golden shrines. Begone, and graze
 Without a keeper ; for of such a herd
 Th' indignant gods disdain to take the charge.

THE INNOCENT AND THE IMPIOUS.

Eum. 313.

τὸν μὲν καθαρὰς χεῖρας προτέμοντ'
 οὐτις ἐφέρει μῆνις ἀφ' ἡμῶν,
 ἀσυνῆς δ' αἰῶνα διοικνεῖ·
 ὅστις δ' ἀλιτῶν ὥσπερ ὀδ' ἀνὴρ
 χεῖρας φονίας ἐπικρύπτει,
 μάρτυρες ὄρθαι τοῖσι θανοῦσιν
 παραγυγνόμεναι πράκτορες αἵματος
 αὐτῷ τελέως ἐφάνημεν.

He whose hands from guilt are pure
 Stands in innocence secure,
 And from youth to honour'd age
 Fears not our vindictive rage.
 To the wretch that strives to hide
 Ruffian hands with murder dyed,
 Clothed in terrors we appear
 Unrelentingly severe ;
 And, faithful to the injured dead,
 Pour our vengeance on his head.

THE MURDERER.

Eum. 334.

τοῦτο γὰρ λάχος διαττάλα
 Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν,
 θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιαι,
 τοῖς ὁμαρτεῖν, ὅφρ' ἂν γὰρ ὑπέλθῃ· θανῶν δ' οὐκ
 ἔγαν ἐλεύθερος.
 ἐπὶ δὲ τῷ τεθυμένῳ τόδε μέλος
 παρακοπὰ, παραφορὰ φρενοδαλῆς,
 ὕμνος ἐξ Ἑρμύων,
 δέσμιος φρενῶν, ἀφόρμικτος, αὐτὰ βροτοῖς.

Avenging Fate, as, bending o'er the loom,
 She wove the web, to us this part assign'd,
 " Whoe'er the laws shall dare disdain,
 And his rude hand with murder stain,

Pursue him, Furies, urge his rigorous doom,
 Till refuge in the realms below he find."
 E'en there not free; my chast'ning power
 Pursues him to that dreary shore.
 O'er my victim raise the strain,
 And let the dismal sound
 His tortured bosom wound,
 And to frenzy fire his brain;
 Silent be the silver shell
 Whilst we chant the potent spell;
 Then yelling bid the infernal descant roll,
 To harrow up his soul.

HEAR BOTH PARTIES.

Eum. 428.

δοῦν' παρόντων ἡμῖς λόγος πάρα.

He hears but half that hears one party only.

See Ramage, p. 359.

THE INIQUITIES OF THE FATHERS VISITED ON THE CHILDREN.

Eum. 930.

πάντα γὰρ αἴται τὰ κατ' ἀνθρώπους
 ἔλαχον διέπειν.
 ὁ δὲ μὴ κύρσας βαρεῶν τούτων
 οὐκ οἶδεν ὅθεν πληγαὶ βίῳ.
 τὰ γὰρ ἐκ προτέρων ἀπλακῆματ' αἶνε
 πρὸς τάσδ' ἀπάγει, σιγῶν δλεθρὸς
 καὶ μέγα φωνοῦντι
 ἐχθραῖς ὀργαῖς ἀμαθύνει.

For o'er men

The Fates assign them a despotic sway;
 And he that feels their terrors often knows not
 Whence springs the vengeful wrath, whose iron scourge
 Embitters life: for the sire's long-pass'd crimes
 Draw to their chast'ning hand the suffering son;
 And, 'midst his thoughts of greatness, silent ruin
 With ruthless hate pursues and crushes him.

THE MASTER THE EYE OF THE HOUSE.

Pers. 168.

ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.

But for the light, such in the house I deem
 The presence of its lord, there I have fears.

THE AFFLICTED FEAR ALL THINGS

Pers. 598.

φίλοι, κακῶν μὲν ὅστις ἐμπειρος κυρεῖ,
 ἐπίσταται βροτοῖσιν ὡς, ὅταν κλύδων
 κακῶν ἐπέλθῃ, πάντα δευμαίνειν φιλεῖ·
 ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
 τὸν αὐτὸν δει δαίμον' οὐριεῖν τύχης.

Whoe'er my friends, in the rough stream of life
 Hath struggled with affliction, thence is taught
 That, when the flood begins to swell, the heart
 Fondly fears all things : when the fav'ring gale
 Of fortune smooths the current, it expands
 With unsuspecting confidence, and deems
 That gale shall always breathe.

THE LOT OF MEN MUST BE BORNE.

Pers. 706.

ἀνθρώπεια δ' ἂν τοι πῆματ' ἂν τύχοι βροτοῖς.
 πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
 γίνεται θνητοῖς, ὁ μᾶσσων βίωτος ἦν ταυτῇ πρόσω.

Mortal man
 Must bear his lot of woe ; afflictions rise
 Many from sea, many from land, if life
 Be haply measured through a lengthen'd course.

See *Ramage*, p. 460.

OPPRESSION.

Pers. 820.

ὡς οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν.
 ὕβρις γὰρ ἐξανθοῦς ἐκάρπωσε στάχυν
 ἄτης, ὅθεν πάγκλαυτον ἐξαμῶ θέρος.

That proud aspiring thoughts but ill beseem
 Weak mortals ; for apprehension, when it springs,
 Puts forth the blade of vengeance, and its fruit
 Yields a ripe harvest of repentant woe.

ANACREON

FLOURISHED B.C. 550—525.

ANACREON, one of the most celebrated of the Greek lyric poets, was a native of Teos, in Asia Minor, respecting whom we have few facts on which we can depend. He was the contemporary of Cyrus, Cambyzes, and Polycrates of Samos, at whose court we find him B.C. 531, enjoying high favour, and singing the praises of the tyrant. We next hear of him at the court of Hipparchus at Athens, B.C. 525, where he met the poet Simonides. He died at the age of eighty-five, being choked, as the story goes, by a cherry-stone. Except that he was a voluptuary, and spent his time in singing the praises of love, we know little else respecting his private history. There were five books of Anacreon's poems in the time of Suidas, who is supposed to have lived in the eleventh century, but of these only a few extracts have been preserved. We have given a few extracts from his Odes, though it is supposed that they may be of a later date than the time of Anacreon.

THE BEAUTY OF WOMEN.

ii.

Φύσις κέρατα ταύροις,
 Ὅπλ᾽ δ' ἔδωκεν ἵπποις,
 Ποδοκτῆν λαγωοῖς,
 Λέουσι χάσμι' ὀδόντων,
 Τοῖς ἐχθύσω τὸ νηκτόν,
 Τοῖς ὀρνέοις πέτασθαι,
 Τοῖς ἀνδράσι φρόνημα.
 Γυναῖξιν οὐκ ἔτ' εἶχεν.
 Τί οὖν δίδωσι; κάλλος,
 Ἄντ' ἀσπίδων ἀπασῶν,
 Ἄντ' ἐγχείων ἀπάντων.
 Νικᾷ δὲ καὶ σίδηρον,
 Καὶ πῦρ, καλὴ τις οὐσα.

Nature gives all creatures arms,
 Faithful guards from hostile harms;
 Jaws, the lion to defend,
 Horrid jaws that wide distend!
 Horns, the bull, resistless force,
 Solèd hoofs, the vig'rous horse;
 Nimble feet, the fearful hare;
 Wings to fly, the birds of air;

Fins to swim, the watery kind ;
 Men, the bold, undaunted mind.
 Nature, lavishing her store,
 What for women had she more ?
 Helpless woman ! to be fair,
 Beauty fell to woman's share.
 She that's beauteous need not fear
 Sword, or flame, or shield, or spear ;
 Beauty stronger aid affords—
 Stronger far than flames or swords ;
 Stronger far than swords or shields—
 Man himself to beauty yields.

LIFE PASSES SWIFTLY AWAY.

iv. 7.

Τρόχος ἄρματος γὰρ οἶα
 Βίος τρέχει κυλισθεῖς,
 Ὀλίγη δὲ κεισόμεσθα
 Κόνις, ὁστῶν λυθέντων.

For fast away our moments steal,
 Like the swift chariot's rolling wheel ;
 The rapid course is quickly done,
 And soon the race of life is run.
 Then, then, alas ! we droop, we die,
 And sunk in dissolution lie ;
 Our frame no symmetry retains,—
 Nought but a little dust remains.

ENJOY THE PRESENT.

xxiv. 1.

Ἐπειδὴ βροτὸς τέχθην
 Τρίβον βίτου δδεύει,
 Δρόμον ἔγνω, ὃν παρήλθον,
 Ὅν ἔχω δραμεῖν δ' οὐκ οἶδα.
 Μέθετε δὲ, φροντίδες, με·
 Μηδὲν ὑμῖν κἄμολ' ἔστω !
 Πρὶν τὸ τέλος φθάσῃ με,
 Παίξω, γελᾶσω, χορεύσω
 Μετὰ τοῦ καλοῦ Δναίου.

Since I'm born a mortal man,
 And my being's but a span ;
 'Tis a march that I must make,
 'Tis a journey I must take.
 What is past I know too well ;
 What is future, who can tell ?
 Teasing Care, then, set me free ;
 What have I to do with thee ?

Ere I die, for die I must,
 Ere this body turns to dust,
 Every moment I'll employ
 In sweet revelry and joy ;
 Laugh and sing, and dance and play,
 With Lyæus young and gay.

ADVANTAGES OF WINE.

xxv. 1.

Ὅταν πῖω τὸν οἶνον,
 Εἴδουσιν αἱ μέριμναι.
 τί πόνων, τί γόων μοι,
 τί μοι μέλει μεριμνῶν ;
 Θανεῖν με δεῖ, κἄν μὴ θέλω·
 τί δὲ τὸν βίον πλανῶμαι ;
 Πίωμεν οὖν τὸν οἶνον,
 Τὸν τοῦ καλοῦ Λυαίου·
 Σὺν τῷ δὲ πίνεω ἡμᾶς
 Εἴδουσιν αἱ μέριμναι.

When gay Bacchus cheers my breast,
 All my cares are lull'd to rest ;
 Griefs that weep, and toils that tease,
 What have I to do with these ?
 No sollicitudes can save
 Mortals from the gloomy grave.
 Shall I thus myself deceive ?
 Shall I languish ? shall I grieve ?
 Let us quaff the generous juice—
 Bacchus gave it for our use ;
 For when wine transports the breast
 All our cares are lull'd to rest.

GOLD.

xlv. 10.

Διὰ τοῦτον οὐκ ἀδελφός,
 Διὰ τοῦτον οὐ τοκῆς,
 Πόλεμοι, φόνοι δι' αὐτόν·
 Τὸ δὲ χεῖρον, δαλύμεσθα
 Διὰ τοῦτον οἱ φιλοῦντες.

Gold creates in brethren strife ;
 Gold destroys the parent's life ;
 Gold produces civil jars,
 Murders, massacres, and wars :
 But the worst effect of gold—
 Love, alas ! is bought and sold.

MARCUS ANTONINUS, OR AURELIUS

BORN A.D. 121—DIED A.D. 180.

MARCUS ANTONINUS, or MARCUS AURELIUS, the sixteenth Emperor of Rome in succession from Augustus, was descended from a family which pretended to trace its origin to Numa, and to be connected with a king of the Salentini, in the south of Italy, called Malennius, who had founded the city Lupiæ, now *Lecce*. His more immediate ancestors, however, had come from the small municipal town Succubo, in Spain, and had by their industry and abilities reached the highest dignities in Rome. His father was Annus Verus, the friend of the Emperor Adrian, and his mother was Domitia Calvilla, daughter of Calvisius Tullus, who had been twice consul. Marcus Antoninus was born at Rome, 20th April A.D. 121, in the fifth year of Adrian's reign. He was placed by his grandfather under the ablest masters which Rome could supply, and he seems to have been of a disposition which led him to take pleasure in every intellectual pursuit. Philosophy, in all her various ramifications, was his delight from his earliest years, and while he was scarcely twelve years old he was so earnest in its pursuit that he began to practise some of those foolish austerities which the Stoics were in the habit of recommending. He insisted on being allowed to sleep on the ground; and it required all the authority of his mother to make him forego his boyish freak. He received instruction from Herodes Atticus, Corn. Fronto, Sextus of Chæroneia the grandson of Plutarch, Apollonius the friend of Antoninus Pius; and even after he had ascended the throne he did not consider it beneath his dignity to attend the public lectures of the philosophers. From the connexion of his father with Adrian, he attracted at an early period the attention of the emperor. Adrian adopted Antoninus Pius, A.D. 138, only on condition that he should admit into his family his young friend Annus Verus, and Lucius Verus, the son of that Ælius Verus who had been selected by Adrian to succeed him. He was at this time only eighteen, and seems, by his respectful conduct, soon to have won the heart of his adopted father, who gave him the name of Marcus Aurelius, by which he is generally known in history. As soon as Antoninus succeeded to the throne, he raised Aurelius to the dignity of Cæsar; and though he had been betrothed to the daughter of L. Cejonius Commodus, he prevailed on him to forego his en-

gagement and marry his youngest daughter, Annia Faustina, who became soon equally profligate as her mother. During the whole of the reign of Antoninus, Aurelius lived in the most complete state of harmony with his father-in-law, and on his deathbed was appointed to succeed him. He ascended the throne, A.D. 161, in the fortieth year of his age. On his accession to the throne his history is merged in that of the Roman Empire, which was then beginning to be attacked on all sides by the neighbouring nations. The Parthians, in the East, first attracted his attention, and no sooner were they compelled to submit than a still more formidable war broke out on the side of Germany. Though his time was much occupied with state affairs, his greatest pleasure was derived from philosophy and literature. Music, poetry, and painting were not forgotten; and the severer sciences of mathematics and law engaged no small part of his attention. With the exception of a few letters, which were found in the recently-discovered remains of Fronto, the only work of Marcus which has come down to us is a volume composed in Greek,—a kind of commonplace book, in which he put down from time to time his thoughts and feelings upon moral and religious subjects, together with remarkable maxims which he had culled from writers distinguished for wisdom and virtue. The greatest blot on his memory is the severity with which he treated the Christians; and it is the more difficult to understand the reason of his conduct, as it is altogether at variance with his general principles as laid down in his “Meditations.”

MAN FORMED OF BODY, SOUL, AND SPIRIT.

ii. 2.

‘Ὅτι ποτε τοῦτο εἰμι, σαρκία ἐστὶ καὶ πνευμάτων καὶ τὸ ἡγεμονικόν· ἀλλ’ ὡς ἤδη ἀποθνήσκων, τῶν μὲν σαρκίων καταφρόνησον.

Whatever I am, I am formed of body, soul, and spirit; wherefore, as you are doomed to die, abstain from fleshly lusts.

See 1 Pet. ii. 11.

DO EVERYTHING AS IF IT WERE THE LAST ACT OF YOUR LIFE.

ii. 5.

Πάντας ὥρας φρόντιζε στιβαρῶς, ὡς Ρωμαῖος, καὶ ἀρρήν, τὸ ἐν χειρὶ μετὰ τῆς ἀκρίβους καὶ ἀπλᾶστον σεμνότητος, καὶ φιλοστοργίας καὶ δικαιοσύνης πρόσσευν· καὶ σχολήν σουτῶ ἀπὸ πασῶν τῶν ἄλλων φαντασιῶν πορίζεω, ποριεῖς δὲ ἂν ὡς ἐσχάτην τοῦ βίου, ἐκδότην πράξῃς ἐνεργῆς.

See that you devote yourself zealously, as a Roman and a man of energy, to every work that you may have on hand, with scrupulous and unfeigned dignity of character, with love of the human race, independence, and a strict adherence to justice, and withdraw your thoughts from the affairs of life. You will withdraw yourself as if you were preparing to perform the last act of life.

LIFE THE SAME TO ALL.

ii. 14.

Κὰν τρισχίλια ἔτη βιώσεσθαι μέλλης, καὶ τοσαντᾶκις μύρια, ὅμως μέμνησο ὅτι οὐδεὶς ἄλλον ἀποβάλλει βίον ἢ τούτον ἐν ζῇ· οὐδ' ἄλλον ζῆ, ἢ ἐν ἀποβάλλει· ἐς ταῦτό οὖν καθίσταται τὸ μήκιστον τῷ βραχυτάτῳ, τὸ γὰρ παρὸν πᾶσιν ἴσον καὶ τὸ ἀπολλύμενον· οὕτε γὰρ τὸ παρῳχηκός, οὕτε τὸ μέλλον ἀποβάλλοι ἄν τις.

Though you were about to live three thousand years and as many myriads, yet you ought never to forget that no man loses any other portion of life than that which he is living at the moment, nor does he live any other than that which he loses. Therefore, the longest life comes to the same point with the shortest, since the present time is equal to all, and therefore what is lost is equal to all.

EVERYTHING IS MERE OPINION.

ii. 15.

Ὅτι πᾶν ὑπόληψις.

Everything is mere opinion.

This is the motto of Shaftesbury's "Characteristics."

AN UPRIGHT MAN NEVER UNPREPARED TO LEAVE LIFE.

iii. 8.

Οὐδὲν ἂν ἐν τῇ διανοίᾳ τοῦ κεκολασμένου καὶ ἐκκεκαθαρμένου πυνῶδες, οὐδὲ μὲν μεμολυσμένον, οὐδὲ ὑπουλον εὖροισ· οὐδὲ ἀσυντελή τὸν βίον αὐτοῦ ἢ πεπρωμένη καταλαμβάνει, ὥς ἂν τις εἴποι τὸν τραγῶδον, πρὶ τοῦ τελέσαι καὶ διαδραματίσαι.

In the mind of a man that is chastened and purified you will find nothing foul, impure, or offensive; nor will fate ever overtake him in a state of being that is imperfect, just as if one were to say that a tragic actor had left the stage before he had finished his part.

THE VANITY OF ALL THINGS.

iv. 3.

Ἄλλὰ τὸ δοξαριὸν σε περισπάδει. ἀπιδῶν εἰς τὸ τάχος τῆς πάντων λήθης καὶ τὸ χάος τοῦ ἐφ' ἑκάτερα ἀπείρου αἰῶνος, καὶ τὸ κενὸν τῆς ἀπηχρήσεως, καὶ τὸ εὐμετάβολον καὶ ἀκρατον τῶν ἐφ' ἡμῶν δοκούντων καὶ τὸ στενὸν τοῦ τύπου ἐν ᾧ περιγράφεται.

But perhaps the love of fame may torment you. Consider how soon all things will be buried in forgetfulness, and what a bottomless chaos exists on both sides of you; how vain is the applause of the world; how changeable the opinions of the mob of mankind, and how utterly devoid of judgment they are. In short, within how narrow a space this fame, of which you are so greedy, is circumscribed.

See Eccles. i. 14.

DEATH AND BIRTH EQUALLY A MYSTERY.

iv. 5.

Ὁ θάνατος τοιοῦτος, ὅσον γένεσις, φύσεως μυστήριον.

Death is something like the birth of man, equally a mystery of nature.

DEATH IS ALWAYS IMPENDING.

iv. 17.

Μὴ ὡς μύρια μέλλων ἔτη ζῆν· τὸ χρεὼν ἐπήρτηται· ἕως ζῆς, ἕως ἔξεστιν, ἀγαθὸς γένου.

Do not act as if you were about to live ten thousand years. Death is impending. While you enjoy life, and while you may, be good and upright.

See Ramage, p. 62.

PREDESTINATION.

iv. 26.

Συμβέβηκε σοι τι καλῶς; ἐκ τῶν ὅλων ἀπ' ἀρχῆς σοι συγκαθελμαρτο, καὶ συνεκλώθετο πᾶν τὸ συμβαῖνον.

Has any good fortune befallen you? It has been predestinated to you from the beginning of the world, and whatever happens has been so fated.

See Ramage, p. 54.

NOTHING NEW UNDER THE SUN.

iv. 32.

Ἐπινόησον, λόγου χάριν, τοὺς ἐπὶ Οὐεσπασιανοῦ καιροὺς, διψεῖ ταῦτα πάντα· γαμοῦντας, παιδιοτροφοῦντας, νοσοῦντας, ἀποθνήσκοντας, πολεμοῦντας, ἐορτάζοντας, ἐμπορευομένους, γεωργοῦντας, κολακεύοντας αὐθαδιζομένους, ὑποπτεύοντας, ἐπιβούλευοντας, ἀποθανεῖν τινας εὐχομένους, γογγύζοντας, ἐπὶ τοῖς παρούσιν, ἐρώντας, θησανορίζοντας, ὑπατέας, βασιλεῖας ἐπιθυμοῦντας· οὐκοῦν ἐκεῖνος μὲν ὁ τούτων βίος, οὐκ ἔτι οὐδαμοῦ.

Consider, for example, and you will find that almost all the transactions in the time of Vespasian differed little from those of

the present day. You there find marrying and giving in marriage, educating children, sickness, death, war, joyous holidays, traffic, agriculture, flatterers, insolent pride, suspicions, laying of plots, longing for the death of others, newsmongers, lovers, misers, men canvassing for the consulship and for the kingdom;—yet all these passed away, and are nowhere.

See Eccles. i. 9. Ramage, p. 403.

NOTHING PERISHES UTTERLY.

v. 13.

Ἐξ αἰτιῶδους καὶ ὕλικου συνέστηκε· οὐδέτερον δὲ τούτων εἰς τὸ μὴ ὂν φθαρήσεται· ὥσπερ οὐδ' ἐκ τοῦ μὴ ὄντος ὑπέστη· οὐκοῦν καταχθήσεται πᾶν μέρος ἐμὸν κατὰ μεταβολὴν εἰς μέρος τι τοῦ κόσμου· καὶ πάλιν ἐκεῖνο εἰς ἕτερον μέρος τοῦ κόσμου μεταβαλεῖ.

I consist of figure and matter: neither of these will be annihilated, as neither of them were created from nothing. Therefore, every part of me, when a change shall take place, will go into something else in the world, and this again will be changed into some other thing, and so on *ad infinitum*.

OBLIVION OF ALL THINGS.

vii. 21.

Ἐγγὺς μὲν ἡ σὴ περὶ πάντων λήθη· ἐγγὺς δὲ ἡ πάντων περὶ σοῦ λήθη.

The time is at hand when you will forget and be forgotten by all.

LOVE YOUR ENEMIES.

vii. 22.

Ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας.

It is the duty of men to love even those who injure them.

See Matt. v. 44.

OBEY GOD AND LOVE YOUR NEIGHBOURS.

vii. 31.

Παῖδρυον σεαυτὸν ἀπλόστη καὶ αἰδοῖ καὶ τῇ πρὸς τὸ ἀνὰ μέσον ἀρετῆς καὶ κακίας, ἀδιαφορίᾳ· φίλησον τὸ ἀνθρώπινον γένος· ἀκολούθησον θεῷ.

Be simple and modest in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

See Matt. xii. 33.

DEATH.

ix. 3.

Θάττον ελθης, ὦ θάνατε, μή που καὶ αὐτὸς ἐπιλάθωμαι ἐμαυτοῦ.

O death! mayest thou approach quickly, lest at any time I should forget myself.

EVERYTHING LIES NAKED BEFORE GOD.

xii. 2.

Ὁ Θεὸς πάντα τὰ ἡγεμονικά, γυμνὰ τῶν ὕλικῶν ἀγγείων καὶ φλοῶν καὶ καθαρμάτων ὁρᾷ.

God sees the minds of all stripped bare of their bodily coverings and pollutions.

See Heb. iv. 13. Ramage, p. 304.

ARATUS

FLOURISHED B.C. 270.

ARATUS, a Greek poet, of Soli, in Cilicia, flourished B.C. 270, in the reign of Ptolemy Philadelphus, and was the contemporary of Theocritus, by whom he is spoken of in honourable terms, (vi. 1-45.) Aratus spent much of his time at the court of Antigonos Gonatas, B.C. 283-239. He was the author of a work entitled "Phænomena," which has been preserved, and which is a description of the heavens in hexameter verse. It is a poem of 732 lines, and contains rather a poetical than scientific account of the appearances in the heavens. It seems to have been a great favourite with the Romans, as it was frequently translated into Latin verse. Cicero, in his youth, employed himself in translating it, but it adds little to the reputation of the orator. Another work of Aratus which we possess is entitled "Diosemeia," prognostics of the weather, which was also translated by Cicero.

WE ARE THE OFFSPRING OF GOD.

Phænomen. 1.

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες ἐώμεν
Ἀβήτητον· μεστὰ δὲ Διὸς πᾶσαι μὲν ἀγνυαὶ
Πᾶσαι δ' ἀνθρώπων ἀγοραὶ· μεστὴ δὲ θάλασσα,
καὶ λιμένες· πάντα δὲ Διὸς κεχρήμεθα πάντες·

Τοῦ γὰρ καὶ γένος ἐσμέν. ὁ δ' ἥπιος ἀνθρώποις
 Δεξιὰ σημαίνει· λαὸς δ' ἐπὶ ἔργον ἐγείρει
 Μιμησκῶν βύθιοις.

From Jove begin my song; nor ever be
 The name unutter'd: all are full of thee;
 The ways and haunts of men; the heavens and sea.
 On thee our being hangs; in thee we move;
 All are thy offspring and the seed of Jove.
 Benevolent, he warns mankind to good,
 Urges to toil, and prompts the hope of food.

See Acts xvii. 23.

ARISTOPHANES

BORN B.C. 444—DIED ABOUT B.C. 330.

ARISTOPHANES, the only writer of the old comedy of whom any entire works are left, was son of Euphorion, an Athenian. Of his private history we know nothing, except that he was fond of pleasure, and spent much of his time in drinking and the society of the witty. There are eleven of his plays still remaining. The period during which he exhibited his plays was one of the most brilliant, and at the same time the most unfortunate, that Athens ever witnessed. It was in the fourth year of the Peloponnesian war, B.C. 427, that he brought on the stage his first play, and for the long period of thirty years he continued to produce a series of caricatures on the leading men of the day, which give us more insight into the private history of the times than we could have got from any other source. The evils of war, the folly of his countrymen in being led by loud-mouthed demagogues, the danger of an education in which scepticism took the place of religion, and the excessive love for litigation, to which the Athenians were addicted, are the subjects against which he inveighs, with a power and a boldness which shew him to have been an honest, though not always a wise, patriot. Plato called the soul of Aristophanes a temple for the Graces, and has introduced him into his "Symposium." His lyrical powers were of a high order, as may be seen in many of his choruses, where his fancy takes the widest range: frogs chant choruses, and the grunt of a pig is formed into an

iambic verse. The coarseness and indecency which are mixed up with some of his finest passages must be referred more to the age in which he lived than to his own mind.

ABUSIVE LANGUAGE.

Neph. 443.

εἴπερ τὰ χρέα διαφευζοῦμαι,
τοῖς ἀνθρώποις τ' εἶναι δόξω
θρασύς, ἐγλωττός, τολμηρός, ἱτης,
βδελυρός, ψευδῶν ἐγκολλητής,
εὐρησιεπής, περίτρυμμα δικῶν,
κύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εἰρων, γλοιός, ἀλάζων,
κέντρων, μιάρης, στρόφης, ἀργαλέος, ματιολοχός,
ταῦτ' εἰ με καλοῦσιν ἀπαντῶντες,
δρώντων ἀτεχνῶς ὃ τι χρῆζουσιν.

So that I may but fob my creditors,
Let the world talk; I care not though it call me
A bold-faced, loud-tongued, overbearing bully;
A shameless, vile, prevaricating cheat;
A tricking, quibbling, double-dealing knave;
A prating, pettifogging limb-o'-th'-law;
A sly old fox, a perjurer, a hang-dog,
A ragamuffin made of shreds and patches,
The leavings of a dunghill. Let 'em rail,
Yea, marry, let 'em turn my guts to fiddle-strings,
May my bread be my poison, if I care!

MEMORY OF TWO SORTS.

Neph. 483.

δύο τρόπω, ἢ τὸν Δία.
ἦν μὲν γ' ὀφειληταὶ τί μοι, μνήμων πᾶν
ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πᾶν.

Oh! as for that,
My memory is of two sorts, long and short:
With them who owe me ought it never fails;
My creditors, indeed, complain of it
As mainly apt to leak and lose its reck'ning.

OLD AGE A SECOND CHILDHOOD.

Neph. 1418.

ἐγὼ δέ γ' ἀντελπομὶ ἄν, ὡς δις παῖδες οἱ γέροντες.
And grant they were, the proverb's in your teeth,
Which says old age is but a second childhood.

WE ARE THE CAUSE OF MISFORTUNES TO OURSELVES.

Neph. 1455.

αὐτὸς μὲν οὖν σαρτῶ σὺ τούτων αἴτιος,
στρέψας σεαυτὸν ἐς ποιηρὰ πράγματα.

Evil events from evil causes spring,
And what you suffer flows from what you've done.

SELFISHNESS OF MANKIND.

Plut. 340.

ἔστω δ' ἐμοὶ τοῦτ' αὐτὸ θαυμαστὸν γ', ὅπως,
χρηστὸν τι πράττων, τοὺς φίλους μεταπέμπεται
οὐκ οὐκ ἐπιχώριον τι πρᾶγμ' ἐργάζεται.

But to me it is a prodigy, that a man, who hath any good luck,
should send for his friends to share it. Surely, he hath done a
very unfashionable thing.

NO MAN RIGHTEOUS.

Plut. 362.

ὥς οὐδὲν ἀτεχνῶς ὑγιὲς ἔστιν οὐδενός,
ἀλλ' εἰς τοῦ κέρδους ἀπαντες ἤπτονες.

I know . . . that there is no man truly honest; we are none
of us above the influence of gain.

ADVANTAGE OF POVERTY TO THE HUMAN RACE.

Plut. 509.

εἰ τοῦτο γένοιθ' ὃ ποθεῖθ' ὑμεῖς, σὺ φημ' ἂν λυσιτελεῖν σφῶν.
εἰ γὰρ ὁ Πλούτος βλέψει πάλιν, διανέμειν τ' ἴσον αὐτῶν,
ὅσπερ τέχνην ἂν τῶν ἀνθρώπων, οὐτ' ἂν σοφίαν μελετῶν
οὐδεὶς ἀμφοῖν δ' ὑμῶν τούτων ἀφανισθέντων, ἐβελήσει
τίς χαλκεύειν, ἢ ναυπηγεῖν, ἢ ῥάπτειν, ἢ τροχοποιεῖν,
ἢ σκυτομοεῖν, ἢ πλωθυργεῖν, ἢ πλύνειν ἢ σκυλοδεψεῖν,
ἢ γῆς ἀρότροις ῥήξας δάπεδον, καρπὸν Διὸς θερίσασθαι,
ἢ ἐξῆ ζῆν ἀργαῖς ὑμῶν τούτων πάντων ἀμελοῦσι;

Should this which you long for be accomplished, I say it would
not be conducive to your happiness; for, should Plutus recover his
sight, and distribute his favours equally, no man would trouble
himself with the theory of any art, nor with the exercise of any
craft; and if these two should once disappear, who afterwards
will become a brasier, a shipwright, a tailor, a wheelwright, a
shoemaker, a brickmaker, a dyer, or a skinner? Or who will
plough up the bowels of the earth, in order to reap the fruits of
Ceres, if it was once possible for you to live with the neglect of all
these things?

A MAN'S COUNTRY WHERE HE LIVES BEST.

Plut. 1151.

πατρις γὰρ ἐστὶ πᾶς, ἐν ᾧ πράττει τις εὖ.

That is every man's country, where he lives best.

See Ramage, pp. 66, 255.

ELYSIUM.

Ran. 154.

ἐντεῦθεν αὐλῶν τις σὲ περιεῖσιν πρὸς,
 ὄψει τε φῶς κάλλιστον, ὥσπερ ἐνθάδε,
 καὶ μυρρινῶνας, καὶ θιάσους εὐδαίμονας
 ἀνδρῶν, γυναικῶν, καὶ κρότον χειρῶν πολλῶν.

Onward the dulcet harmony of flutes
 Shall breathe around thee, while thou shalt behold
 Light's gayest beams, such as we here enjoy,
 And myrtle groves, and troops of either sex
 Moving in mystic choruses, and marking
 With plausive hands their holy ecstasy.

See Ramage, p. 458.

DEBARRING THE PROFANE FROM THE SACRED MYSTERIES.

Ran. 353.

εὐφημεῖν χρὴ κἄξιστασθαι τοῖς ἡμετέροις χοροῖσιν,
 ὅστις ἄπειρος τοιῶνδε λόγων, ἢ γνώμη μὴ καθαρεύει,
 ἢ γενναίων ὄργια Μουσῶν μὴτ' εἶδεν μὴτ' ἐχόρευσε·
 μὴδὲ Κρατίνου τοῦ ταυροφάγου γλώττης βακχεῖ' ἐτελέσθη,
 ἢ βωμολόχοις ἔπεσον χαίρει, μὴ 'ν καιρῷ τοῦτο ποιούσιν,
 ἢ στάσις ἐχθρὰν μὴ καταλύει, μὴδ' εὐκολὸς ἐστὶ πολίταις,
 ἀλλ' ἀνεγείρει καὶ ῥιπίζει, κερδῶν ἰδίων ἐπιθυμῶν·
 ἢ τῆς πόλεως χευμαζομένης ἀρχῶν καταδωροδοκεῖται·
 ἢ προδίδωσιν φρούριον ἢ ναῦς, ἢ τὰ πόρρητ' ἀποπέμπει
 ἐξ Ἀττικῆς, Θωρυκίων ὧν, εἰκοστολόγους κακοδαίμων,
 ἀσκώματα, καὶ λίνα, καὶ πίτταν διαπέμπων εἰς Ἐπίδαυρον·
 ἢ χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν τινὰ πείθει·

Hush'd be each lawless tongue, and, ye profane,
 Ye uninitiated, from our mysteries
 Far off retire! Whoe'er a bosom boasts not
 Pure and unsullied, nor has ever learn'd
 To worship at the Muses' hallow'd shrine,
 Or lead in sportive dance their votaries,
 Nor in Cratinus' lofty sounding style
 Has form'd his tongue to Bacchus' praise;—whoe'er
 Delights in flattery's unseemly language;—
 Who strives not to allay the rising storm

That threatens the public weal, nor cultivates
 The sweets of private friendship, but foment
 Intestine discord, blows the rancorous flame
 Of enmity 'twixt man and man, to serve
 Some sordid purpose of his narrow soul;—
 Whoe'er, intrusted with the government
 Of a divided city, by corruption
 Is led away from th' even path of justice;—
 Whoe'er betrays the fortress he commands,
 Gives up his ship, or from Egina sends
 Forbidden stores, as late that vile collector,
 Shameless Thorycio, did to Epidaurus;—
 Whoe'er persuades another to supply
 The enemy with money for their fleet.

TORTURE.

Ran. 618.

πάντα τρόπον, ἐν κλίμακᾳ
 δήσας, κρεμάσας, ὑστρικίδι μαστιγῶν, δέρων,
 στρεβλῶν, ἐτι δ' εἰς τὰς ῥίνας ὄξος ἐγχέων,
 πλωθοῦς ἐπιτιθεῖς, πάντα τέλλα, πλὴν πρᾶσιν
 μὴ τύπτε τοῦτον, μηδὲ γητεῖν νέμ.

By every method—
 Tie him upon the ladder,—hang him up,—
 Give him the bristly strap,—flog, torture him,—
 Pour vinegar up his nostrils,—t' his feet
 Apply the tiles; question him as thou wilt,
 So 'tis not with a rod of leeks and onions.

GOOD FOLKS ARE SCARCE.

Ran. 783.

ὀλίγον τὸ χρηστὸν ἔστω, ὥσπερ ἐνθάδε.

Good folks are scarce; and so it is with us.

See Ramage, p. 179.

THE AIM OF POETS.

Ran. 1030.

ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν. σκέψαι γὰρ ἀπ' ἀρχῆς,
 ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηνται.
 Ὀρφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε, φόνων τ' ἀπέχεσθαι.
 Μουσαῖος δ' ἐξακέσεις τε νόσων, καὶ χρησμούς· Ἡσίοδος δὲ
 γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους· ὁ δὲ θεῖος Ὅμηρος
 ἀπὸ τοῦ τιμῆν καὶ κλέος ἔσχεν, πλὴν τοῦδ', ὅτι χρηστὸν ἐδίδαξε,
 τάξεις, ἀρετὰς ὁπλίσεως ἀνδρῶν;

Such subjects best become the poet's song.
 Mark we the labours of each generous bard
 From the first dawn of poesy, we find
 Instruction ever was their end and aim.
 Orpheus, the holy mysteries and the guilt
 Of slaughter taught; Musæus, oracles
 And healing arts; Hesiod, agriculture,
 Harvest, and seed-time: the god-like Homer,
 Whence gain'd he honour and superior fame,
 But that to noblest themes he tuned his song—
 Heroic ardour, military skill,
 And all the various use of arms?

See Ramage, p. 154.

POETS.

Ran. 1054.

τοῖς μὲν γὰρ παιδαρίοισιν
 ἔστι διδάσκαλος, ὅστις φράζει· τοῖς ἡβώσιν δὲ ποιηταί.
 πᾶν δὴ δεῖ χρηστὰ λέγειν ἡμᾶς.

Children, indeed, are taught by schoolmasters;
 The poet is the riper youth's preceptor.
 It therefore much behoves us that our dramas
 Be so composed as to afford instruction.

NOBLE THOUGHTS PRODUCE NOBLE DICTION.

Ran. 1058.

ἀλλ', ὦ κακόδαμον, ἀνάγκη
 μεγάλων γνωμῶν καὶ διανοιών ἴσα καὶ τὰ γε ῥήματα τίκτειν.
 κἄλλως εἰκὸς τοὺς ἡμιθέους τοῖς ῥήμασι μείζονσι χρῆσθαι.
 καὶ γὰρ τοῖς ἰματίοις ἡμῶν χρώνται πολὺ σεμνοτέροιςιν.
 ἂμοῦ χρηστῶς καταδείξαντος διελευμένην σύ.

Elevated thoughts and noble sentiments,
 Of course, produce a correspondent diction;
 Heroes, besides, with much propriety,
 May use a language raised above the vulgar,
 Just as they wear a more superb attire;—
 Which, when I shew'd thee, thou hast done most foully.

DEATH SCORNS GIFTS.

Ran. 1392.

μόνος θεῶν γὰρ θάνατος οὐ δώρων ἔρα.
 The only power that scorns our gifts is death.

LIFE IS DEATH.

Ran. 1477.

τίς οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ καταναεῖν,
τὸ πνεῖν δὲ δειπνεῖν, καὶ τὸ καθεύδειν κώδιον;

Who knows but life is death, to breathe a feast,
To sleep nought else but a warm coverlet?

WE LEARN FROM OUR ENEMIES.

Aves. 374.

ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μαθάνουσιν οἱ σοφοί.
ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλου
οὐ μάθοις ἂν τοῦθ'· ὁ δ' ἐχθρὸς εὐθὺς ἐξηγάγασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν ἔμαθον, ἐχθρῶν, κοῦ φίλων,
ἐκπονεῖν θ' ὑψηλὰ τεῖχη, ναῦς τε κεκτῆσθαι μακράς·
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

You're mistaken: men of sense often learn from their enemies.
Prudence is the best safeguard. This principle cannot be learned
from a friend, but an enemy extorts it immediately. It is from
their foes, not their friends, that cities learn the lesson of build-
ing high walls and ships of war. And this lesson saves their
children, their homes, and their properties.

See *Ramage*, p. 242.

SLY AS A FOX.

Aves. 428.

πυκνότατον κίναδος,
σόφισμα, κύρμα, τρίμμα, παιπάλημ' ὄλον.

He's as sly as a fox; he's contrivance, adroitness, subtilty itself;
he's so cunning that he'd slip through your fingers like wild-fire.

MORTALS AND IMMORTALS CONTRASTED.

Aves. 684.

"Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι,
ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ἀμεσηνά,
ἀπτῆρες ἐφημέριοι, ταλαῖοι βροτοί, ἀνέρες εἰκελόνηροι,
προσέχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν εἶουσι,
τοῖς αἰθερίοις, τοῖς ἀγῆρωις, τοῖς ἀφθίτα μηδομένοισιν,
ὡς ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν μετεώρων,
φύσιν ὀλωνῶν, γένεσιν τε θεῶν, ποταμῶν τ', Ἑρέβους τε, Χάους τε,
εἰδότες ὀρθῶς παρ' ἐμοῦ Προδίκου κλάειν εἴπητε τοιοῦτόν.

Mortals, that are condemned to live in darkness—mortals, that
fade like the leaves, emblems of imbecility, images of clay, a race
lightsome and without substance, creatures of a day without wings

—miserable mortals, men that flit away as dreams! give ear to us who know no decay, to us who live for ever, to us who dwell on high, who flourish in immortal youth, who harbour thoughts which perish not; that having received all accurate information from us on the subject of sublimity, having learnt correctly the nature of birds, the birth of the gods, of rivers, of Erebus, and of Chaos, ye may tell Prodicus, with his philosophy, to go hang.

PEACE BE UPON THIS PLACE.

Aves. 959.

εὐφημία 'στω.

Peace be upon this place.

THE ADVANTAGES OF WINE.

Equit. 90.

οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λουδορεῖν.
οἶνον γὰρ εὖροις ἂν τι πρακτικώτερον;
ὁρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.
ἀλλ' ἐξένεγκέ μοι ταχέως οἶνον χθα,
τὸν νοῦν ἐν ἄρδω, καὶ λέγω τι δεξιόν.

Do you dare to find fault with wine as merely giving birth to ideas? Why, can you point out anything more fully engaged in the practical affairs of life? Consider for a moment: when men drink, then they are rich, they traffic, are successful in law-suits, are happy, give aid to their friends. Come, bring out quickly a stoup of wine, that I may moisten my brain, and say something clever.

See *Ramage*, pp. 79, 419, 422.

REQUISITE QUALITIES FOR A DEMAGOGUE.

Equit. 217.

τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά,
φωνὴ μιαιρὰ, γέγονας κακός, ἀγοραῖος εἶ·
ἔχεις ἅπαντα πρὸς πολιτείαν, ἃ δεῖ·

The other qualities requisite for a demagogue are yours—foul-mouthed, base-born, a low, mean fellow. You possess every quality necessary to make your way with the mob.

A PALTRY ORATOR.

Aves. 344.

ἰὲθ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι
ὠμοσπάρακτον παραλαβών, μεταχειρίσαιο χρηστῶς.

ἀλλ' οἷσθ', ὃ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλῆθος.
εἰ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,
τὴν νύκτα θρυλλῶν, καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
ὄδωρ τε πίνων, κάπιδεικνὺς, τοὺς φίλους τ' ἀνιῶν,
φῶν δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνάλας.

You're like the rest of 'em—the swarm of paltry, weak pretenders.

You've made your pretty speech, perhaps, and gain'd a little law-suit

Against a merchant-foreigner, by dint of water-drinking,
And lying long awake o' nights, composing and repeating,
And studying as you walk'd the streets, and wearing out the patience

Of all your friends and intimates with practising beforehand:

And now you wonder at yourself, elated and delighted

At your own talent for debate—you silly, saucy coxcomb.

THE DAYS THAT ARE GONE BY.

Vesp. 1091.

* Ἄρα δευὼς ἡ τόθ', ὥστε πάντα μὴ δεδο-
κέναι' ἀντ.

καὶ κατεστρεψάμην
τοὺς ἐναντίους, πλέων
ἐκείσε ταῖς τριήρεσιν.
οὐ γὰρ ἦν ἡμῖν ὅπως ῥήσω εὖ
λέξειν ἐμέλλομεν τότε, οὐδὲ
συκοφαντήσεω τινα
φροντίς, ἀλλ' ὅς ἂν ἐρέτης ἔσονται
ἄριστος.

Oh the days that are gone by, oh the days that are no more,
When my eye was bold and fearless, and my hand was on the oar!
Merrily then, oh merrily, I beat the brine to lath,
And the sea once cross'd, sack'd cities were the foot-tracks of my path.

WOMAN'S TIME FOR MARRIAGE IS SHORT.

Lysistr. 595.

ὃ γὰρ ἦκων μέν, κὰν ἦ πολὺς, ταχὺ παῖδα κόρην γεγάμηκε·
τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς· κὰν τοῦτου μὴ πιλᾶβηται,
οὐδέ τις ἐθέλει γῆμαι ταύτην· ὅττενομένη δὲ κάθηται.

For man, though he be gray-headed when he comes back, soon gets a young wife. But a woman's time is short within which she can expect to obtain a husband. If she allows it to slip away, no one cares to marry her. She sits at home speculating on the probabilities of her marriage.

THE DECEIT OF WOMEN.

Eccles. 236.

χρήματα πορίζω εμπορώτατον γυνή.
 ἀρχουσά τ' οὐκ ἂν ἐξαπατηθῇ ποτέ.
 αἰτρά γὰρ εἰσω ἐξαπατᾶν εἰδισμέναι.

Then, for the ways and means, say who're more skill'd
 Than women? They, too, are such arch-deceivers,
 That, when in power, they ne'er will be deceived.—SMITH.

See Ramage, p. 330.

ARISTOTLE

BORN B.C. 384—DIED B.C. 322.

ARISTOTLE, the celebrated philosopher, was a native of Stageira, a seaport town of the district of Chalcidice, which became subject to Philip of Macedon. He was son of Nicomachus, physician to Amyntas II., king of Macedon. He lost his father at an early age, and was intrusted to the guardianship of Proxenus of Atarneus, in Mysia, who seems to have performed his duties in a way to entitle him to the grateful acknowledgments of his pupil. Aristotle was attracted by his love of learning to Athens, where Plato was in the zenith of his fame, and that master soon discovered the abilities of his ardent disciple. On account of his industry and unwearied efforts in search of the truth, Plato used to call him the "intellect of his school," and say "that he needed a curb, while Xenocrates needed the spur." For twenty years he continued to be on intimate terms with Plato, though he had himself assembled around him a circle of admiring followers; but at the death of Plato, B.C. 347, he left Athens and joined his former pupil, Hermias, who had become ruler of Atarneus and Assos. When Hermias was destroyed by the Persians, Aristotle fled to Mitylene, and two years after, B.C. 342, we find him invited by Philip, king of Macedon, to undertake the instruction and education of his son, Alexander, then thirteen years of age. The young prince became so strongly attached to him that he valued his instructor above his own father. Aristotle spent seven years in Macedon. In the year B.C. 355, soon after Alexander succeeded to the throne, Aristotle returned to Athens, where he collected a large number of pupils

from the cities of Europe and Asia. There he continued for thirteen years to teach his doctrines to those who afterwards became distinguished as philosophers, historians, statesmen, and orators. On the death of Alexander, he was accused of impiety, which was the usual prelude to an unjust condemnation. To deprive the Athenians, as he said, of sinning a second time against philosophy, he left Athens, and spent the remainder of his life at Chalcis, in Euboea, where the Macedonian influence afforded him protection and security. Out of four hundred treatises which he is said to have composed, only forty-eight have been transmitted to the present age.

HAPPINESS.

Ethic. i. 2.

περὶ δὲ τῆς εὐδαιμονίας, τί ἐστιν, ἀμφισβητοῦσι καὶ οὐχ ὁμοίως οἱ πολλοὶ τοῖς σοφοῖς ἀποδιδοῦσιν. οἱ μὲν γὰρ τῶν ἐναργῶν τι καὶ φανερῶν, οἷον ἡδονὴν ἢ πλοῦτον ἢ τιμὴν, ἄλλοι δ' ἄλλο, πολλάκις δὲ καὶ ὁ αὐτὸς ἕτερον· νοσήσας μὲν γὰρ ὑγίειαν, πένόμενος δὲ πλοῦτον· συνειδότες δ' ἐαυτοῖς ἀγνοῖαν τοὺς μέγα τι καὶ ὑπὲρ αὐτοὺς λέγοντας βαυμάζουσιν.

But concerning happiness, men cannot agree as to its true nature, and the vulgar by no means hold the same opinion respecting it with the educated; for some are inclined to apply it only to what is distinct and marked in its essence, such as pleasure, wealth, or honour; each man thinking differently of it from his neighbours, and often the same person entertains different opinions respecting it at different times. For, when he is ill, he thinks it to be health; when poor, to be riches; but, being conscious of their own ignorance, men are apt to be struck with admiration at those who say that it is something great and above them.

See Ramage, pp. 327, 133.

ONE SWALLOW DOES NOT MAKE SPRING.

Ethic. i. 6.

μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα· οὕτω δὲ οὐδὲ μακάριον καὶ εὐδαίμονα μία ἡμέρα οὐδ' ὀλίγος χρόνος.

For one swallow does not make spring, nor yet one fine day; so, also, neither does one day, nor a short time, make a man blessed and happy.

THE THREE QUALITIES INCLUDED IN HAPPINESS.

Ethic. i. 9.

ἀριστον ἄρα καὶ κάλλιστον καὶ ἥδιστον ἡ εὐδαιμονία, καὶ οὐ διώρισται ταῦτα κατὰ τὸ Δηλιακὸν ἐπιγράμμα·

κάλλιστον τὸ δικαίωτατον, λῦστρον δ' ὑγιαίνειν·
ἥδιστον δὲ πέφυχ' οὐ τις ἐρεῖ τὸ τυχεῖν.

ἅπαντα γὰρ ὑπάρχει ταῦτα ταῖς ἀρίστοις ἐνεργείαις· ταύτας δέ, ἢ μίαν τούτων τὴν ἀρίστην, φάμεν εἶναι τὴν εὐδαιμονίαν.

Happiness is the best, most honourable, and most pleasant of all things; nor are these qualities to be disjoined, as in the inscription at Delos, where it maintains "that the most just is the most honourable, that health is what is most to be desired, and the most pleasant thing is to obtain what we love;" for all these qualities exist in the best energies, and we say that these, or the best one of them, is happiness.

THE CHARACTER OF THE CELTIC RACE.

Ethic. iii. 10.

εἰ μὴθὲν φοβοῖτο, μήτε σεισμὸν μήτε τὰ κύματα, καθάπερ φασὶ τοὺς Κελτοὺς.

If he fear nothing, neither earthquake nor the waves, as they say of the Celts.

See Ramage, pp. 3, 4, 192, 377.

SUICIDE AN ACT OF COWARDICE.

Ethic. iii. 11.

τὸ δ' ἀποθνήσκειν φεύγοντα πενίαν ἢ ἔρωτα ἢ τι λυπηρὸν οὐκ ἀνδρείου, ἀλλὰ μᾶλλον δειλοῦ· μαλακία γὰρ τὸ φεύγειν τὰ ἐπίπονα, καὶ οὐχ ὅτι καλὸν ὑπομένει, ἀλλὰ φεύγων κακόν.

To die in order to avoid the pains of poverty, love, or anything that is disagreeable, is not the part of a brave man, but of a coward; for it is cowardice to shun the trials and crosses of life, not undergoing death because it is honourable, but to avoid evil.

See Ramage, pp. 35, 64.

THE CONDUCT OF REGULAR TROOPS AND MILITIA CONTRASTED.

Ethic. iii. 11.

οἱ στρατιῶται δὲ δειλοὶ γίνονται, ὅταν ὑπερτελεῖν ὁ κίνδυνος καὶ λείπωνται τοῖς πλήθεσι καὶ ταῖς παρασκευαῖς· πρῶτοι γὰρ φεύγουσι, τὰ δὲ πολιτικὰ μένοντα ἀποθνήσκει, ὅπερ καπὶ τῷ Ἑρμαίῳ συνέβη. τοῖς μὲν γὰρ αἰσχροὺς τὸ φεύγειν καὶ ὁ θάνατος τῆς τοιαύτης σωτηρίας αἰρετώτερος· οἱ δὲ καὶ ἐξ ἀρχῆς ἐκινδύνουν ὡς κρείττους ὄντες, γρόντες δὲ φεύγουσι, τὸν θάνατον μᾶλλον τοῦ αἰσχροῦ φοβούμενοι· ὁ δ' ἀνδρείος οὐ τοιοῦτος.

Regular troops lose their courage when they see the danger greater than they expected, and when they find themselves surpassed in numbers and equipments. For they are the first to turn their backs. But the militia of a country die at their posts, as happened at Hermæum. For in their eyes it is disgraceful to fly, and death is regarded as preferable to safety procured at such a

cost. The others only expose themselves to danger while they think themselves superior, but when they find that they are mistaken, they at once run away, fearing death more than dishonour. This certainly is not the character of the brave man.

MEN-PLEASERS AND THE CROSS-GRAINED CONTRASTED.

Ethic. iv. 12.

ἐν δὲ ταῖς ὁμιλίαις καὶ τῷ συζῆν καὶ λόγων καὶ πραγμάτων κοινωνεῖν οἱ μὲν ἀρεσκοὶ δοκοῦσιν εἶναι, οἱ πάντα πρὸς ἡδονὴν ἐπαινοῦντες καὶ οὐθὲν ἀντιτείνοντες, ἀλλ' οἰόμενοι δεῖν ἀλυκοὶ τοῖς ἐντυγχάνουσιν εἶναι· οἱ δ' ἐξ ἐναντίας τοῖς τοῖς πρὸς πάντα ἀντιτείνοντες καὶ τοῦ λυπεῖν οὐδ' ὀτιοῦν φροντίζοντες δύσκολοι καὶ δυσέριδες καλοῦνται.

In the intercourse of society and life, in conversation and the affairs of the world, some men appear to be parasites, who praise everything for the sake of giving pleasure, and never contradict an opinion, but think that they ought to give no opinion to those with whom they happen to be; others, the very opposite characters to these, who oppose everything, and are altogether regardless of the feelings of their neighbour, are called cross-grained and quarrelsome.

A RULER IS NOT A TERROR TO GOOD WORKS.

Ethic. v. 10.

διὸ οὐκ ἐῴμεν ἀρχειν ἀνθρώπων, ἀλλὰ τὸν λόγον, ὅτι ἐαυτῷ τοῦτο ποιεῖ καὶ γίνεται τύραννος. ἔστι δ' ὁ ἀρχὸν φύλαξ τοῦ δικαίου, εἰ δὲ τοῦ δικαίου, καὶ τοῦ ἰσίου.

Wherefore we do not allow man to rule but reason, because man rules for himself, and becomes a tyrant. A ruler is the protector of the just, and, if of the just, then also, of what is equitable to all.

See Rom. xiii. 3; 1 Pet. ii. 14.

RIGOUR OF LAW.

Ethic. v. 14.

φανερὸν δ' ἐκ τούτου καὶ ὁ ἐπιεικής τις ἐστίν· ὁ γὰρ τῶν τοιοῦτων προαιρετικός καὶ πρακτικός, καὶ ὁ μὴ ἀκριβοδικαῖος ἐπὶ τὸ χεῖρον ἀλλ' ἐλαττωτικός, καίπερ ἔχων τὸν νόμον βοηθόν, ἐπιεικής ἐστίν, καὶ ἡ ἕξις αὐτῇ ἐπιεικείᾳ, δικαιοσύνη τις οὕσα καὶ οὐχ ἑτέρα τις ἕξις.

From this it is evident what is the character of the equitable man; for he who is disposed to do such things, and is active in their performance, who does not assert his rights to the uttermost, but is willing to take something less, even though he may have law on his side, is a man of equity: this habit is equity, being a kind of justice, and not a different habit from justice.

See Ramage, pp. 38, 326.

THE PAST.

Ethic. vi. 2.

διὸ ὁρθῶς Ἀγάθων.

μόνον γὰρ αὐτοῦ καὶ θεὸς στερίσκεται,
ἀγένητα ποιεῖν ἄσ' ἂν ἢ πεπραγμένα.

Therefore well does Agathon say, "Of this alone is even God deprived, the power of making that which is past never to have been."

See Ramage, p. 316.

FRIENDSHIP.

Ethic. viii. 1.

ἐν πενίᾳ τε καὶ ταῖς λοιπαῖς δυστυχίαις μόνην ὄνται καταφυγὴν εἶναι τοὺς φίλους. καὶ νέοις δὲ πρὸς τὸ ἀναμάρτητον καὶ πρεσβυτέροις πρὸς θεραπείαν καὶ τὸ ἐλλείπον τῆς πράξεως δι' ἀσθένειαν βοηθεῖ, τοῖς τ' ἐν ἀκμῇ πρὸς τὰς καλὰς πράξεις.

In poverty and the other misfortunes of life, men think friends to be their only refuge. The young they keep out of mischief, to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.

See Ramage, p. 28.

FRIENDS.

Ethic. viii. 1.

καὶ φίλων μὲν ὄντων οὐδὲν δεῖ δικαιοσύνης, δίκαιοι δ' ὄντες προσδέονται φιλίας.

When men are friends, there is no need of justice; but when they are just, they still need friendship.

See Rom. xiii. 10.

FRIENDSHIP REQUIRES TIME.

Ethic. viii. 4.

κατὰ τὴν παροιμίαν γὰρ οὐκ ἔστιν εἰδῆσαι ἀλλήλους πρὶν τοὺς λεγομένους ἄλας συναλωῶσαι· οὐδ' ἀποδέξασθαι δι' ἄλλοτερον οὐδ' εἶναι φίλους, πρὶν ἂν ἑκάτερος ἑκατέρῳ φανῇ φιλητὸς καὶ πιστευθῇ.

According to the proverb, it is impossible for friends to know each other till they have eaten a certain quantity of salt with each other. Nor can they be on friendly and familiar terms till they appear worthy of each other's friendship and confidence.

THE WICKED.

Ethic. viii. 10.

οἱ δὲ μοχθηροὶ τὸ μὲν βέβαιον οὐκ ἔχουσιν· οὐδὲ γὰρ αὐτοῖς διαμένουσιν ὅμοιοι ὄντες· ἐπὶ ὀλίγον δὲ χρόνον γίνονται φίλοι, χαίροντες τῇ ἀλλήλων μοχθηρίᾳ.

The wicked have no stability, for they do not remain in consistency with themselves; they continue friends only for a short time, rejoicing in each other's wickedness.

TYRANNY.

Ethic. viii. 12.

παρέκβασις δὲ βασιλείας μὲν τυραννίς· ἀμφω γὰρ μοναρχίαι, διαφέρουσι δὲ πλείστον· ὁ μὲν γὰρ τύραννος τὸ ἑαυτῷ συμφέρον σκοπεῖ, ὁ δὲ βασιλεὺς τὸ τῶν ἀρχομένων. οὐ γὰρ ἐστὶ βασιλεὺς ὁ μὴ αὐτάρκης καὶ πᾶσι τοῖς ἀγαθοῖς ὑπερέχων· ὁ δὲ τοιοῦτος οὐδεὶς προσδεῖται· τὰ ὠφέλιμα οὖν αὐτῷ μὲν οὐκ ἂν σκοποῖ, τοῖς δ' ἀρχομένοις.

The deflection of monarchy is tyranny; for both are monarchies, but the difference between them is very marked: for a tyrant thinks only of his own interests, while a king attends to those of his subjects. For he is not a king who is not uncontrolled, and who is not possessed of all kinds of goods, for such a one stands in need of nothing more; therefore he does not require to be looking after his own interests, but devotes himself to his subjects.

BE JUST BEFORE YOU ARE GENEROUS.

Ethic. ix. 2.

ὥσπερ δάνειον, ὃ ὀφείλει ἀποδοτέον μᾶλλον ἢ ἐταίρῳ δοτέον.

We ought rather to pay a debt to a creditor than give to a companion.

GIVE EVERY ONE HIS DUE.

Ethic. ix. 2.

ἐπεὶ δ' ἕτερα γονεῦσι καὶ ἀδελφοῖς καὶ ἐταίροις καὶ εὐεργέταις, ἐκάστοις τὰ οἰκεία καὶ τὰ ἀρμόττοντα ἀπονεμητέον.

But, since we owe different services to parents, brothers, companions, and benefactors, we ought to take care to pay every one his due, and that which is suitable to his character.

See Rom. xiii. 7.

THE INTELLECTUAL PART CONSTITUTES EACH MAN'S SELF.

Ethic. ix. 4.

οὗτος γὰρ ὁμογνώμων εἶναι, καὶ τῶν αὐτῶν ὀρέγεται κατὰ πᾶσαν τὴν ψυχὴν, καὶ βούλεται δὴ ἐαυτῷ τάγαθὰ καὶ τὰ φαινόμενα καὶ πράττει (τοῦ γὰρ ἀγαθοῦ τάγαθόν διαπορεῖν) καὶ ἐαυτοῦ ἕνεκα· τοῦ γὰρ διανοητικοῦ χάριν, ὅπερ ἕκαστος εἶναι δοκεῖ.

For the good man agrees in opinion with himself, and desires the same things with all his soul; therefore he wishes what is good for himself, and what appears so, practising it: for it is the part of a good man to labour for what is good, and for his own sake; for it is for the sake of his intellectual part, which is considered to be a man's own self.

See Ramage, pp. 36, 249, 371.

MIND IS THE MAN.

Ethic. ix. 4.

δοξεῖ δ' ἂν τὸ νοῦν ἕκαστος εἶναι, ἡ μάλιστα.

And the thinking principle—or, at least, that rather than any other—must be considered to be each man's self.

See Ramage, pp. 36, 249, 371.

A GOOD MAN IS WITHOUT REPENTANCE.

Ethic. ix. 4.

καὶ θεωρημάτων δ' εὐπορεῖ τῇ διανοίᾳ, συναλγεῖ τε καὶ συνήδεται μάλιστα· ἐαυτῷ· πάντοτε γὰρ ἐστὶ τὸ αὐτὸ λυπηρὸν τε καὶ ἡδύ, καὶ οὐκ ἄλλοτ' ἄλλο· ἀμεταμέλητος γὰρ ὥς εἰπεῖν.

Besides, the good man has abundant subjects for reflection; he sympathises most with himself in joys and sorrows: for the same always gives to him the same pain or sorrow, and not sometimes one thing and sometimes another. For he is, if we may be allowed to say so, without repentance.

See 1 Sam. xv. 29; Num. xxiii. 19. Cic. Tusc. v. 28.

THE COUNSELS OF GOOD MEN.

Ethic. ix. 6.

τῶν τοιούτων γὰρ μένει τὰ βουλήματα καὶ οὐ μεταρρεῖ ὥσπερ Εὐριπὸς, βούλονται τε τὰ δίκαια καὶ τὰ συμφέροντα.

For the counsels of good men remain fixed, and do not ebb and flow like the Euripus; they desire what is just and proper.

See Isa. lvii. 20.

SOME COMMAND AND SOME OBEY.

Polit. i. 2.

ἄρχων δὲ φύσει καὶ ἀρχόμενον διὰ τὴν σωτηρίαν· τὸ μὲν γὰρ δυνάμενον τῇ διανοίᾳ προορᾶν, ἄρχων φύσει, καὶ δεσπόμενον φύσει· τὸ δὲ δυνάμενον τῷ σώματι ταῦτα ποιεῖν, ἀρχόμενον, καὶ φύσει δούλων. διὸ δεσπότη καὶ δούλῳ ταῦτό συμφέρει.

By nature some command and some obey, that all may enjoy safety; for the being that is able to foresee coming events is a ruler of nature's own appointment: whereas he, who is only able to assist by bodily service, is a subordinate and natural slave. Hence the interest of master and slave is identical.

THE DOMESTIC TIE IS THE FIRST.

Polit. i. 2.

καὶ ὁρθῶς Ἡσίοδος εἶπε ποιήσας, "οἶκον μὲν πρώτιστα, γυναῖκα τε, βούν τ' ἀροτῆρα." ὁ γὰρ βούς ἀντ' οἰκέτου τοῖς πένησιν ἐστίν.

Hesiod is right when he says, "First house, then wife, then oxen for the plough;" for the ox stands in place of slave to the poor.

MAN ALONE HAS PERCEPTION OF GOOD AND EVIL.

Polit. i. 2.

ταῦτο γὰρ πρὸς τὰ ἄλλα ζῶα τοῖς ἀνθρώποις ἴδιον τὸ μόνον ἀγαθοῦ καὶ κακοῦ καὶ δικαίου καὶ ἀδίκου, καὶ τῶν ἄλλων ἀσθησιν εἶχει. ἡ δὲ τούτων κοινωνία ποιεῖ οἰκίαν καὶ πόλιν.

For this is the distinguishing mark between man and the lower animals, that he alone is endowed with the power of knowing good and evil, justice and injustice. It is a participation in these that constitute a family and a city.

See Ramage, pp. 36, 55.

THE FREEMAN AND THE SLAVE.

Polit. i. 3.

τοῖς δὲ παρὰ φύσιν τὸ δεσπόμενον. νόμος γὰρ, τὸν μὲν δούλον εἶναι, τὸν δὲ ἐλεύθερον· φύσει δὲ οὐθὲν διαφέρει. διὼπερ οὐδὲ δίκαιον· βλαίον γάρ.

Some think that the power of one man over another is contrary to nature; for they maintain that it is only human law that makes one man a slave and another a free man. But in nature there is no such distinction; wherefore it is an unjust arrangement, for it is the result of force and compulsion.

See Milton, *Parad. Lost*, xii. :—

"But man over men
He made not lord : such title to Himself
Reserving—human left from human free."

See Ramage, pp. 17, 41.

WORSE SERVED BY MANY SERVANTS THAN BY FEW.

Polit. ii. 2.

ὥσπερ ἐν ταῖς οἰκετικαῖς διακονίαις οἱ πολλοὶ θεράποντες ἐνίοτε
χειρόν ὑπηρετοῦσι τῶν ἐλαττόνων.

As in a family we are often served worse when we have many
servants than a few.

WHAT IS THE DEFINITION OF A CITIZEN ?

Polit. iii. 1.

πολίτης δ' ἀπλῶς οὐδενὶ τῶν ἄλλων ὀρίζεται μᾶλλον, ἢ τῷ μετέ-
χειν κρίσεως καὶ ἀρχῆς.

The truest definition of a complete citizen that can be given is
probably this, that he shares in the judicial and executive part of
the government.

TO COMMAND AND OBEY.

Polit. iii. 3.

ἀλλὰ μὴν ἐπαινείται γε τὸ δύνασθαι ἀρχειν καὶ ἀρχεσθαι· καὶ
πολίτου δοκίμου ἡ ἀρετὴ εἶναι τὸ δύνασθαι καὶ ἀρχειν καὶ ἀρχεσθαι
καλῶς.

But it is a matter of high commendation to know how to com-
mand as well as to obey ; to do both these things well is the
peculiar quality of a distinguished citizen.

HUSBAND AND WIFE.

Polit. iii. 3.

ἐπεὶ καὶ οἰκονομία ἐτέρα ἀνδρὸς καὶ γυναικὸς· τοῦ μὲν γὰρ
κτᾶσθαι· τῆς δὲ, φυλάττειν ἔργον ἐστίν.

The domestic employment of husband and wife differs in this,
that the former tries to acquire subsistence, and the latter to
keep it.

WHEN A STATE IS WELL GOVERNED.

Polit. iii. 5.

ἀνάγκη δ' εἶναι κύριον ἢ ἓνα, ἢ ὀλίγους, ἢ τοὺς πολλοὺς· ὅταν
μὲν ὁ εἷς, ἢ οἱ ὀλίγοι, ἢ οἱ πολλοὶ πρὸς τὸ κοινὸν συμφέρον ἀρξωσι,
ταύτας μὲν ὀρθὰς ἀναγκαῖον εἶναι τὰς πολιτείας· τὰς δὲ πρὸς τὸ
ἴδιον, ἢ τοῦ ἐπὶ, ἢ τῶν ὀλίγων, ἢ τοῦ πλεθροῦς, παρεκβάσεις.

The supreme power must necessarily be in the hands of one person, or of a few, or of the many; when the one, the few, or the many direct their whole efforts for the common good, such states must be well governed; but when the advantage of the one, the few, or the many is alone regarded, a change for the worse must be expected.

WHAT LAW IS A PLEDGE OF.

Polit. iii. 6.

καὶ ὁ νόμος συνθήκη, καὶ καθάπερ ἔφη Λυκόφρων ὁ σοφιστής, ἐγγυητὴς ἀλλήλοις τῶν δικαίων, ἀλλ' οὐχ ὅς τις ποιεῖν ἀγαθούς, καὶ δικαίους τοὺς πολίτας.

For the law is an agreement, and, as Lycophron says, a pledge given that citizens will do justice to each other; but yet the law is not able to make all the citizens good and just.

See Ramage, pp. 16, 17.

WHAT IS A STATE.

Polit. iii. 6.

φανερὸν τοίνυν ὅτι ἡ πόλις οὐκ ἔστι κοινωρία τόπου, καὶ τοῦ μὴ ἀδικεῖν σφᾶς αὐτοὺς, καὶ τῆς μεταδόσεως χάριν· ἀλλὰ ταῦτα μὲν ἀναγκαῖον ὑπάρχειν, εἴπερ ἔσται πόλις· οὐ μὴν οὐδ' ὑπαρχόντων τούτων ἀπάντων, ἥδη πόλις, ἀλλ' ἡ τοῦ εὖ ζῆν κοινωρία καὶ ταῖς οἰκίας καὶ τοῖς γένεσι, ζωῆς τελείας χάριν καὶ αὐτάρκειος.

Then it is evident that a state is not a mere community of place; nor is it established that men may be safe from injury, and maintain an interchange of good offices. All these things, indeed, must take place where there is a state, and yet they may all exist and there be no state. A state, then, may be defined to be a society of people joining together by their families and children to live happily, enjoying a life of thorough independence.

HONOURABLE DESCENT OF GREAT ESTEEM.

Polit. iii. 8.

οἱ δ' ἐλεύθεροι καὶ εὐγενεῖς, ὡς ἐγγὺς ἀλλήλων. πολῖται γὰρ μᾶλλον οἱ γενναῖοι, τῶν ἀγεννῶν· ἡ δ' εὐγένεια παρ' ἐκάστου ὅσαι τίμιος. ἐπὶ δὲ βελτίους εἰκὸς τοὺς ἐκ βελτιῶνων· εὐγένεια γὰρ ἔστω ἀρετὴ γένους.

The free-born and men of high birth will dispute the point with each other as being nearly on an equality; for citizens that are well born have a right to more respect than the ignoble. Honourable descent is in all nations greatly esteemed; besides, it is to be expected that the children of men of worth will be like their fathers, for nobility is the virtue of a family.

See Hor. Ode iv. 4, 30.

LAW OUGHT TO BE SUPREME.

Polit. iii. 12.

ὁ μὲν οὖν τὸν νοῦν κελεύων ἀρχεῖν, δοκεῖ κελεύειν ἀρχεῖν τὸν θεόν
καὶ τοὺς νόμους· ὁ δὲ ἄνθρωπον κελεύων, προστίθῃσι καὶ θηρίον.
ἦτε γὰρ ἐπιθυμία, τοιοῦτον, καὶ ὁ θυμὸς ἀρχοντας διαστρέφει, καὶ
τοὺς ἀρίστους ἀνδρας. διόπερ ἀνευ ὁρέξεως νοῦς ὁ νόμος ἐστὶ.

He, then, who orders the reasoning principle of man to be supreme seems to make God and the laws to be supreme; but he who gives the power to man gives it to a wild beast. For passion may be so called, and it is passion that brings ruin on rulers, even though they be the very best of men: wherefore the law is reason free from passion.

THE MORAL LAW IS SUPERIOR TO WRITTEN LAW.

Polit. iii. 12.

ἐτι κυριώτεροι καὶ περὶ κυριωτέρων τῶν κατὰ γράμματα νόμων,
οἱ κατὰ τὰ ἔθνη εἰσιν. ὥστε τῶν κατὰ γράμματα ἀνθρώπος ἀρχὼν
ἀσφαλέστερος, ἀλλ' οὐ τῶν κατὰ τὸ ἔθος.

The moral law is much superior to the written law, and treats of matters of greater weight; for the supreme ruler is more to be trusted than the written law, though he be inferior to the moral.

WHAT FORMS A GOOD MAN.

Polit. iii. 12.

ὥστ' ἔσται καὶ παιδεία καὶ ἔθνη ταῦτά σχεδὸν τὰ ποιοῦντα σπου-
δαῖον ἄνδρα, καὶ τὰ ποιοῦντα πολιτικόν, καὶ βασιλικόν.

So that education and morals will be found to be almost the whole that goes to make a good man; and the same things will make a good statesman and good king.

A DEMOCRACY.

Polit. iv. 4.

ἐν μὲν γὰρ ταῖς κατὰ νόμον δημοκρατουμέναις, οὐ γίνεται δημαγω-
γός, ἀλλ' οἱ βέλτιστοι τῶν πολιτῶν εἰσιν ἐν προεδρίᾳ. ὅπου δ' οἱ
νόμοι μὴ εἰσι κύριοι, ἐνταῦθα γίνονται δημαγωγοί. μόναρχος γὰρ ὁ
δῆμος γίνεταί, σύνθετος εἰς ἕκ πολλῶν· οἱ γὰρ πολλοὶ κύριοι εἰσιν,
οὐχ ὡς ἕκαστος, ἀλλὰ πάντες.

For when a democracy is controlled by fixed laws, a demagogue has no power, but the best citizens fill the offices of state; when the laws are not supreme, there demagogues are found. For the people act like a king, being one body; for the many are supreme, not as individuals, but as a whole.

THERE IS NO FREE STATE WHERE THE LAWS ARE NOT
SUPREME.

Polit. iv. 4.

ὅπου γὰρ μὴ νόμοι ἀρχουσιν, οὐκ ἔστι πολιτεία. δεῖ γὰρ τὸ μὲν
νόμον ἀρχειν πάντων.

For there is no free state where the laws do not rule supreme;
for the law ought to be above all.

NOBILITY AND MERIT ARE ONLY AMONGST A FEW.

Polit. v. 1.

εὐγένεια γὰρ καὶ ἀρετὴ, ἐν ὀλίγοις ταῦτα δ', ἐν πλείοσιν· εὐ-
γενεῖς γὰρ καὶ ἀγαθοὶ οὐδαμοῦ ἑκατόν· ἀποροὶ δὲ πολλοὶ πολλαχοῦ.

For nobility and worth are to be found only amongst a few, but
their opposite amongst the many; for there is not one man of
merit and high spirit in a hundred, while there are many destitute
of both to be found everywhere.

See Ramage, p. 179.

A HOUSE DIVIDED AGAINST ITSELF.

Polit. v. 6.

ἀσθενὲς γὰρ τὸ στασιάζον.

For a government in a constant state of turmoil is weak.

See Matt. xii. 2, 5.

A FIRM STATE.

Polit. v. 7.

μόνον γὰρ μόνιμον τὸ κατ' ἀξίαν ἴσον, καὶ τὸ ἔχειν τὰ αὐτῶν.

The only stable state is that where every one possesses an
equality in the eye of the law, according to his merit, and enjoys
his own unmolested.

TAKE CARE THAT NOTHING BE DONE CONTRARY TO LAW.

Polit. v. 8.

ἐν μὲν οὖν ταῖς εὖ κεκραμέναις, πολιτείαις, ὥσπερ ἄλλο τι δεῖ
τηρεῖν, ὅπως μὴθὲν παρανομῶσι· καὶ μάλιστα τὸ μικρὸν φυλάττειν·
λανθάνει γὰρ ἐπεισδύουσα ἡ παράβασις, ὥσπερ τὰς οὐσίας αἱ μικραὶ
δαπάναι δαπανῶσι, πολλάκις γινώμεναι. λανθάνει δὲ ἡ μετάβασις,
διὰ τὸ μὴ ἀθρόα γίγνεσθαι.

For in states that are well blended particular care ought, above all things, to be taken that nothing be done contrary to law; and this should be chiefly looked to in matters of small moment: for small violations of law advance by stealthy steps, in the same way as, in a domestic establishment, trifling expenses if often repeated consume a man's whole estate.

See Ramage, p. 273.

QUALIFICATIONS OF A STATESMAN.

Polit. v. 9.

τρία δέ τινα χρή ἔχειν τοὺς μέλλοντας ἀρξέειν τὰς κυρίας ἀρχάς· πρῶτον μὲν, φιλίαν πρὸς τὴν καθεστῶσαν πολιτείαν· ἔπειτα, δύναμιν μεγίστην τῶν ἔργων τῆς ἀρχῆς· τρίτον δ' ἀρετὴν καὶ δικαιοσύνην ἐν ἐκάστῃ πολιτείᾳ, τὴν πρὸς τὴν πολιτείαν.

There are three qualifications which ought to be possessed by a man who aspires to fill the high offices of state: first, he must be well disposed, and prepared to support the established constitution of his country; next, he ought to have a special aptitude for the office which he fills; and, thirdly, he should have the kind of virtue and love of justice which suits the particular state in which he lives.

THE GOOD NEVER FLATTER.

Polit. v. 11.

καὶ γὰρ διὰ τοῦτο πονηρόφιλον ἡ τυραννίς· κολακευόμενοι γὰρ χαίρουσι. τοῦτο δ' οὐδ' ἂν εἰς ποιήσκει φρόνημα ἔχων ἐλεύθερος· ἀλλὰ φιλοῦσιν οἱ ἐπικεικίς, ἡ οὐ κολακεύουσι. καὶ χρήσιμοι οἱ πονηροὶ εἰς τὰ πονηρά· ἥλω γὰρ ὁ ἥλος, ὥσπερ ἡ παροιμία.

On this account tyrants are fond of bad men; for they like to be flattered. No man of high and generous spirit is ever willing to indulge in this habit: the good may feel affection for others, but will not flatter them. Besides, bad men assist them in their evil deeds: "Like to like," as the proverb says.

TYRANTS ARE AT ENMITY WITH MEN OF MERIT.

Polit. v. 11.

διὸ καὶ τοῖς ἐπικεικίς πολεμοῦσιν, ὡς βλαβεροῖς πρὸς τὴν ἀρχήν· οὐ μόνον διὰ τὸ μὴ ἀξιοῦν ἀρχεσθαι δεσποτικῶς, ἀλλὰ καὶ διὰ τὸ πιστοὺς καὶ ἑαυτοῖς καὶ τοῖς ἄλλοις εἶναι, καὶ μὴ καταγορεύειν μήτε αὐτῶν, μήτε τῶν ἄλλων.

For which reason they are always at variance with men of merit as disaffected to their government, not only because they are unwilling to be governed despotically, but because they are faithful to their own principles and to their friends, refusing to inform against themselves or others.

UNIVERSAL SUFFRAGE.

Polit. vi. 4.

την δὲ τελευταίαν, διὰ τὸ πάντας κοινωνεῖν, ὅτε πάσης ἐστὶ πόλεως φέρειν, ὅτε βῆδιον διαμένειν, μὴ τοῖς νόμοις καὶ τοῖς ἔθεσιν εὖ συγκειμένην.

The last and worst form of democracy is where every citizen has a share in the administration: few states can endure such a form, nor can it exist for any length of time unless it is well supported by laws and purity of manners.

HAPPINESS DEPENDS ON VIRTUE AND WISDOM.

Polit. vii. 1.

ὅτι μὲν οὖν ἐκάστῳ τῆς εὐδαιμονίας ἐπιβάλλει τοσοῦτον, ὅσον περ ἀρετῆς καὶ φρονήσεως, καὶ τοῦ πράττειν κατὰ ταύτας, ἔστω συνωμολογημένον ἡμῖν, μάρτυρι τῷ θεῷ χρωμένοις· ὅς, εὐδαίμων μὲν ἐστὶ καὶ μακάριος, δι' οὐθέν δὲ τῶν ἐξωτερικῶν αγαθῶν, ἀλλὰ δι' αὐτὸν αὐτὸς, καὶ τῷ ποῖός τις εἶναι τὴν φύσιν.

Let us be well persuaded that every one of us possesses happiness in proportion to his virtue and wisdom, and according as he acts in obedience to their suggestion, taking God himself as our example, who is completely happy and blessed, not from any external good, but in Himself, and because He is such by nature.

EARLY TO RISE.

Æcon. i. 6.

τό τε διαίστασθαι νύκτωρ· τοῦτο γὰρ καὶ πρὸς ὑγίειαν, καὶ οἰκονομίαν, καὶ φιλόσοφον, χρήσιμον.

It is also well to be up before daybreak, for such habits contribute to health, wealth, and wisdom.

A DISCREET WIFE.

Æcon. i. 7.

ἡ δὲ εὐτακτος γυνή, τὰ τοῦ ἀνδρὸς ἦθη παρὰδειγμα τοῦ ἑαυτῆς βίου, καὶ νόμον αὐτῇ διὰ τῆς συζυγίας τοῦ γάμου τὸ κοινωνίας ἐπι-
κελμενον ὑπὸ θεοῦ νομίσσει δικαίως. ἐὰν γὰρ ἑαυτὴν περὶ τούτων εὐκόλως ἀνέχεσθαι, καὶ τὰ κατὰ τὸν οἶκον βῆστα διοικήσει· ἐὰν δὲ μὴ, χαλεπώτερον.

But the prudent and discreet wife will very properly regard the behaviour of her husband as the pattern which she ought to follow and the law of her life, invested with a divine sanction from the marriage tie: for if she can induce herself to submit patiently to her husband's mode of life, she will have no difficulty to manage her household affairs; but if not, she will not find it so easy.

1

MAN AN IMITATIVE ANIMAL.

Poet. 4.

τὸ τε γὰρ μιμεῖσθαι σύμφυτον τοῖς ἀνθρώποις ἐκ παιδων ἐστὶ, καὶ τούτῃ διαφέρουσι τῶν ἄλλων ζώων ὅτι μιμητικώτατόν ἐστι καὶ τὰς μαθήσεις ποιεῖται διὰ μιμήσεως τὰς πρώτας, καὶ τὸ χαίρειν τοῖς μιμήμασι πάντας.

For imitation is natural to man from his infancy. Man differs from other animals particularly in this, that he is imitative, and acquires his rudiments of knowledge in this way; besides, the delight in it is universal.

THE RIDICULOUS.

Poet. 5.

τὸ γὰρ γελοῖόν ἐστιν ἀμάρτημά τι καὶ αἰσχρὸς ἀνώδυνον καὶ οὐ φθαρτικόν, ὅλον εὐθὺς τὸ γελοῖον πρόσωπον αἰσχρόν τι καὶ διεστραμμένον ἀνευ ὁδύνης.

For the ridiculous is produced by any defect that is unattended by pain or by fatal consequences; thus an ugly and deformed countenance does not fail to cause laughter, if it is not occasioned by pain.

ARRIANUS

FLOURISHED A.D. 136.

FLAVIUS ARRIANUS, a native of Nicomedia in Bithynia, flourished in the reign of Adrian, when we find him, A.D. 136, governor of Cappadocia. He was one of the most celebrated pupils of the philosopher Epictetus, under whom he studied at Nicopolis in Epirus. The first work which he published was called "Encheiridion," (The Manual,) and contains the moral doctrines of his master, being still preserved. He also wrote a work entitled "The Philosophical Disquisitions of Epictetus," of which four books still remain. But the work by which he is best known to us is the "History of Alexander's Campaigns in Asia," in seven books, for which he derived the materials chiefly from the histories of Ptolemy, son of Lagus, and Aristobulus, who both of them accompanied Alexander. As a continuation to his history, he wrote a little work, still extant, entitled "On India." Another treatise ascribed to him is, "The Periplus of the Erythraean Sea."

THE WISH FATHER TO THE THOUGHT.

i. 7.

οὐ γινώσκοντες τὰ ὄντα, τὰ μάλιστα καθ' ἡδονὴν σφίσιν εἰκαζον.

When men are doubtful of the true state of things, their wishes lead them to believe in what is most agreeable.

A VIRTUOUS LIFE.

v. 26.

καὶ ζῆν τε σὺν ἀρετῇ ἡδὺ, καὶ ἀποθνήσκειν κλέος ἀθάνατον ὑπὲρ λειπομένους.

To lead a virtuous life is pleasant, and to die is by no means bitter to those who look forward to immortal fame.

THE EVENTS OF FORTUNE ARE UNEXPECTED.

v. 28.

τὰ δὲ ἐκ τοῦ δαιμονίου, ἀδοκητὰ τε καὶ ταῦτη καὶ ἀφύλακτα τοῖς ἀνθρώποις ἐστὶ.

The events of fortune are unexpected, and therefore can never be guarded against by men.

See Ramage, pp. 101, 208.

DEMOSTHENES

BORN B.C. 382—DIED B.C. 322.

DEMOSTHENES, the most celebrated of the Greek orators, was a native of Athens, being the son of Demosthenes and of Cleobulē, who was of Scythian extraction. His father died when he was only seven years of age, and left to him a considerable property, which he had amassed by the manufacture of warlike implements. He tells us, (Demosth. Cor. 312-22,) that his education was such as his fortune entitled him to; though Plutarch states that it was much neglected through the foolish indulgence of his mother. His property was, at all events, greatly mismanaged by his guardians, and he found himself obliged, as soon as he had reached the age of manhood, to call them to account. It is said that he was first excited to devote himself to the study of eloquence by listening to the speech of Callistratus in defence of the city Oropus, and by

observing his triumphant reception by the people. He studied under Isæus the art of oratory, though Isocrates was at this time the most eminent in his profession. His first attempt was in the cause against his guardians, B.C. 366; and though he gained it after some difficulty, he found that his property was so much diminished that it would be necessary to apply his talents to business. In the profession which he had chosen he had great difficulties to surmount; his constitution was weak, his manner awkward, and he had besides a very defective utterance. In his first attempts he was repeatedly laughed at; but, by unflinching perseverance, he completely got the better of all his defects, and shone forth the most perfect orator the world ever produced. It was in his twenty-seventh year, B.C. 355, that he made his first appearance in a political cause. Leptines had got a law passed forbidding any citizen, except the descendants of Harmodius and Aristogeiton, to be exempted from certain magistracies which entailed very heavy expenses. Demosthenes attacked the justice of this law in the case of Ctesippus, who considered the merits of his father, Chabrias, to confer on him a right of exemption. The same year he composed the speech against Androtion, which he did not deliver. It would appear that Demosthenes was in the habit of writing speeches for citizens, who themselves pronounced them. In one case he actually composed both the accusation and the defence. The fierce and impetuous character of Demosthenes fitted him more peculiarly for the part of an accuser; and it has been accordingly remarked that, of the numerous speeches that have come down to us, scarcely any of them are written for the defendant. In the year B.C. 353 he delivered his speech in favour of Megalopolis, a colony protected by the Thebans, but which the Spartans, the allies of Athens, wished to destroy. It is one of the most striking examples not so much of his eloquence as of his art, in which he did not less excel. The great leading idea which seems, from the moment he entered public life, to have directed his whole conduct was opposition to Philip and his projects of aggrandisement. Eleven speeches, delivered within the space of fifteen years, under the name of "Philippics" and "Olynthiæ," shew the unwearied spirit with which he maintained what he considered to be the interest of his country. He was one of the ambassadors who proceeded to Macedon to negotiate a peace with Philip; and he was so dissatisfied with the conduct of his colleague, Æschines, that he brought the matter, B.C. 343, before the people in one of his most able and powerful speeches. Æschines defended himself with

equal ability, and was so ably supported by the party of Eubulus that he was acquitted. The battle of Chæronæa followed soon afterwards, B.C. 338, which placed Greece at the mercy of Philip; but though the orator had not distinguished himself by his bravery in the field, he did not despair of the cause of his country. Philip fell by the dagger of an assassin, B.C. 336, and Demosthenes again conceived hopes of the entire independence of his country. The destruction, however, of Thebes by Alexander soon dispelled that illusion, and he found himself one of those ten orators whom that prince required the Athenians to deliver up to him. This demand Athens would have found no means of resisting, if Demades, the friend of Alexander, had not succeeded in procuring its remission. During this period of Grecian servitude the energies of Demosthenes were called forth in his own defence. Even after the fatal battle of Chæronæa the war party at Athens still continued powerful, and it was no doubt of importance to them that they should shew it to the public by some decisive act. With this view Ctesiphon, one of the party, proposed the decree for crowning Demosthenes on account of his services; but as these had reference chiefly to the late unsuccessful war, it was in fact an approval of all that had been done. This was felt by Æschines, who was at the head of the opposite party, and finding that the law had not been observed in every particular, he took advantage of this circumstance to bring the matter before the people; but though the suit was commenced against Ctesiphon the same year, it was not till B.C. 330 that it was tried. It was then that Demosthenes made that celebrated speech, *περὶ Τρεφδρου*, which is considered as one of his finest specimens of eloquence. Æschines failed in proving his case, and as a heavy fine would have been the consequence, he preferred to leave his country. When Harpalus fled to Athens with the treasures of Alexander, Demosthenes was accused of accepting a bribe from him, and though he denied the accusation with much vehemence, he was found guilty and fined fifty talents. He escaped the payment of this fine by retiring to the island Ægina, B.C. 325; but he does not appear to have endured his banishment with the equanimity worthy of his character and high name. On the death of Alexander he was recalled, and proceeded to organise a new league of opposition to the Macedonian power. Antipater, however, soon put an end to it, and the death of Demosthenes was pronounced by his own citizens at the instance of Demades. Demosthenes, with some of his friends who were involved in the same sentence, escaped from Athens by the con-

nivance even of his enemies, and he took refuge in the small island of Calauria in the Temple of Neptune. He was followed by some of the friends of Antipater, and, as he saw no means of escape, he placed a poisoned pen in his mouth, and died a short time afterwards.

THE ACTIVE AND INTREPID CONTRASTED WITH THE
SLUGGISH.

Philip. i. 5.

*φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων καὶ τοῖς ἐθέλουσι
πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων.*

The dominions of the absent belong naturally to those in the field; the property of the lazy and inactive to those who are willing to undergo labour and danger.

MEN WILLING TO UNITE THEMSELVES WITH THE BRAVE.

Philip. i. 6.

*καὶ γὰρ συμμαχεῖν καὶ προσέχειν τὸν νοῦν τοῖσις ἐθέλουσι
ἅπαντες οὓς ἂν ὀρώσι παρεσκευασμένους καὶ πράττειν ἐθέλωντας ἂ
χρῆ.*

For all are willing to unite and to take part with those whom they see ready and willing to put forth their strength as they ought.

CURIOSITY OF THE ATHENIANS.

Philip. i. 10.

*ἢ βούλεσθε, εἰπέ μοι, περιῶντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν
ἀγορὰν· λέγεται τι καινόν;*

Or is it your greatest pleasure, tell me, wandering through the public squares to inquire of each other, "What news?"

See Acts xvii. 21.

ALLIANCES WITH DESPOTS DANGEROUS TO FREE STATES.

Philip. ii. 21.

*οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταὶ
λίαν ὁμιλίας.*

For those close and intimate alliances with despots are never safe to free states.

DISTRUST OF DESPOTS THE GREATEST SECURITY OF FREE STATES.

Philip. ii. 23.

ἔστι τῶν νη Δί, ἔφην ἐγώ, παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, ὅσων χαρακώματα καὶ τεῖχη καὶ τάφροι καὶ τᾶλλα ὅσα τοιαῦτα. καὶ ταῦτα μὲν ἔστιν ἅπαντα χειροποίητα, καὶ δαπάνης προσδεύεται· ἐν δὲ τι κοινὸν ἡ φύσις τῶν εὐφρονούντων ἐν ἑαυτῇ κέκτηται φυλακτήριον, ὃ πᾶσι μὲν ἔστιν ἀγαθόν καὶ σωτήριον, μάλιστα δὲ τοῖς πλήθεσι πρὸς τοὺς τυράννους. τί οὖν ἐστὶ τοῦτο; ἀπιστία.

Various are the devices for the defence and security of cities, as palisades, walls, ditches, and other such kinds of fortification; all which are the result of the labours of the hand, and maintained at great expense. But there is one common bulwark, which men of prudence possess within themselves—the protection and guard of all people, especially of free states, against the attacks of tyrants. What is this? Distrust.

A TYRANT.

Philip. ii. 25.

Βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος.

For every king and tyrant is an enemy to freedom, and an opposer of equal laws.

THE ADVANTAGES OF SOCIETY SHOULD BE SHARED BY ALL ITS MEMBERS.

Philip. iv. 45.

δεῖ γὰρ ὧ ἄνδρες Ἀθηναῖοι δικαίως ἀλλήλοις τῆς πολιτείας κοινωνεῖν, τοὺς μὲν εὐπόρους εἰς μὲν τὸν βίον τὸν ἑαυτῶν ἀσφαλῶς ἔχειν νομίζοντας καὶ ὑπὲρ τούτων μὴ δεδοκότες, εἰς δὲ τοὺς κινδύνους κοινὰ ὑπὲρ τῆς σωτηρίας τὰ ὄντα τῇ πατρίδι παρέχοντας, τοὺς δὲ λοιποὺς τὰ μὲν κοινὰ νομίζοντας καὶ μετέχοντας τὸ μέρος, τὰ δὲ ἐκάστου ἴδια τοῦ κεκτημένου. οὕτω καὶ μικρὰ πόλεις μεγάλη γίνεται καὶ μεγάλη σώζεται.

For, Athenians, all ranks of citizens should have an equal share in the advantages of society: the rich ought to feel secure, and have no dread of the confiscation of their property, thus being willing and ready to contribute of their wealth to the defence of their country; the rest of the citizens should look upon public property to belong to all, and be satisfied with their just share, but all private fortunes as the inalienable right of the possessors. Thus a small state may expect to rise to eminence, and a great one to maintain its high place in the world.

THE BOND THAT UNITES CONFEDERATE POWERS.

Ad Philip. Epist. Orat. vii.

ὁρῶ δὲ ὡς ὅταν μὲν ὑπ' εὐνοίας τὰ πράγματα συνέχῃται καὶ τᾷσι ταῦτα συμφέρῃ τοῖς μετέχουσι τῶν πολέμων, μένει τὰ συσταθέντα βεβαίως, ὅταν δὲ ἐξ ἐπιβουλῆς καὶ πλεονεξίας ἀπάτῃ καὶ βίᾳ κατέχῃται, καθάπερ ὑπὸ τούτου νῦν, μικρὰ πρόφασις καὶ τὸ τυχόν πταίσμα ταχέως αὐτὰ διέσεισε καὶ κατέλυσεν.

For I am well convinced that, when confederate powers are united by affection and identical interests, their agreement may be expected to last; whereas, if the alliance has been formed to carry out fraudulent and rapacious objects, accompanied by deceit and violence, (as has been the case on this occasion,) any slight pretext or accident will serve to give it a shock, from which it will not easily recover.

SUCCESS VEILS MEN'S EVIL DEEDS.

Ad Philip. Epist. Orat. xiii.

αὶ γὰρ εὐπραξία δεινὰ συγκρύψαι καὶ συσκιδάσαι τὰς ἀμαρτίας τῶν ἀνθρώπων εἰσίν.

For success has a great tendency to conceal and throw a veil over the evil deeds of men.

See Ramage, p. 344.

RESULT OF A REVERSE OF FORTUNE IN GOVERNMENTS.

Ad Philip. Epist. Orat. xiii.

συμβαίνει γὰρ ὥσπερ ἐν τοῖς σώμασιν ἡμῶν. ὅταν μὲν ἐρρωμένος ᾖ τις, οὐδὲν ἐπαισθάνεται τῶν καθ' ἕκαστα σαθρῶν, ἐπὶ δὲ ἀρρωστίῃ, πάντα κινεῖται, καὶ ῥῆγμα καὶ στρέμμα καὶ ἄλλο τι τῶν ὑπαρχόντων ἢ μὴ τελέως ὑγιεινόν. οὕτω καὶ τῶν βασιλείων καὶ ἀπασῶν τῶν δυναστειῶν, ὥς μὲν ἂν ἐν τοῖς πολέμοις κατορθώσιν, ἀφανῆ τὰ κακὰ ἐστί τοῖς πολλοῖς, ἐπὶ δὲ τι πταίσωσιν, γίγνεται φανερά τὰ δυσχερῆ πάντα τοῖς ἀπασιν.

It happens as in our bodies: when a man is in sound and vigorous health, none of the weak parts of his body are felt; but when he is laid up by illness, every ailment is made worse, whether it be a fracture, or a dislocation, or any other member that has been injured. So in kingdoms and governments: as long as they are favoured by victory, little notice is paid to the disorders in the state by the mass of the people; but when a reverse of fortune takes place, what is unsound becomes palpable to every eye.

ABSOLUTE MONARCHIES DANGEROUS TO FREE STATES.

Olynth. i. 5.

καὶ ὅλως ἀπιστον, οἶμαι, ταῖς πολιτείαις ἢ τυραννίς, ἄλλως τε καὶ ὅμορον χώραν ἔχωσι.

In short, free states, in my opinion, ought to have a wholesome dread of absolute monarchies, especially if they are situated in their immediate neighbourhood.

THE ULTIMATE EVENT DETERMINES MAN'S JUDGMENT.

Olynth. i. 11.

ἂν μὲν γάρ, ὅσα ἂν τις λάβῃ, καὶ σώσει, μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἂν δ' ἀναλώσας λάθῃ, συνανάλωσέ καὶ τὸ μεμνησθαι τὴν χάριν. καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι τοῖς καιροῖς ὁρθῶς, οὐδ' εἰ συνέβη τι παρὰ τῶν θεῶν χρηστόν, μνημονεύουσι· πρὸς γὰρ τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται.

If a man succeeds in preserving what he has acquired, he is willing enough to acknowledge the kindness of fortune; but if he squanders it foolishly, in parting with it he parts with any feeling of gratitude. So also in political affairs, those who do not make a good use of their opportunities forget the favours which they may have received from the gods. For it is the end which generally determines man's judgment of what has gone before.

TO FIND FAULT IS EASY.

Olynth. i. 16.

τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φῆσαι τις ἂν ῥᾷδιον καὶ παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὅτι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

To find fault, some one may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor.

RESULT OF UNEXPECTED SUCCESS.

Olynth. i. 23.

τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνθρώποις γίγνεται.

For great and unexpected successes are often the cause of the foolish rushing into acts of extravagance.

POWER CANNOT BE FOUNDED UPON INJUSTICE.

Olynth. ii. 10.

οὐ γὰρ ἔστιν, οὐκ ἔστιν ὧ ἄνδρες Ἀθηναῖοι ἀδικοῦντα καὶ ἐπιπορκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτα

eis mèn άπαξ και βραχύν χρόνον άντέχει, και σφόδρα γε ήθησεν επί ταις έλπίσι, άν τύχη, τῷ χρόνῳ δέ φωράται και περί αυτὰ καταβρεί. 6σοπερ γάρ οίκιας, αίμαι, και πλοίου και τῶν άλλων τῶν τοιούτων τὰ κάτωθεν ισχυρότατα είναι δεί, οὔτω και τῶν πράξεων τὰς άρχὰς και τὰς υποθέσεις άληθείς και δικαίως είναι προσήκει.

For it is not, O Athenians—it is not, I assure you, possible for lasting power to be founded upon injustice, perjury, and treachery. These may, indeed, succeed for once, and for a short time, putting on the gay and gaudy appearance of hope; but they are at last found out, and bring to ruin all who trust in them. For as in buildings of every kind the foundation ought to be the strongest, so the bases and principles of actions should be true and just.

THREATS WITHOUT CORRESPONDENT ACTIONS ARE CONTEMPTIBLE.

Olynth. ii. 12.

άπας μὲν λόγος, άν άπῇ τὰ πράγματα, μάταιόν τι φαίνεται και κενόν.

For words and threats, if they are not accompanied by action, cannot but appear vain and contemptible.

HELP YOURSELF, AND YOUR FRIENDS WILL HELP YOU.

Olynth. ii. 23.

οὐκ ἐνι δ' αὐτὸν άργοῦντα οὔδὲ τοῖς φίλοις επιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς.

No man, who will not make an effort for himself, need apply for aid to his friends, and much less to the gods.

MAN IS APT TO BLAME EVERY ONE BUT HIMSELF.

Olynth. iii. 17.

οὔδὲ γάρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὔδεις αὐτοῦ κατηγορεῖ, άλλα τοῦ στρατηγοῦ και τῶν πλησίον και πάντων μάλλον, ήττηνται δ' όμως διά πάντας τοὺς φυγόντας δήπου· μένειν γάρ ἐξήν τῷ κατηγοροῦντι τῶν άλλων, εἰ δὲ τοῦτ' έπολεί έκαστος, ἐνίκων άν.

For in the emergencies of war no one of those who fly ever think of accusing himself; he will rather blame the general, or his fellow-soldiers, or anything else; yet the defeat was certainly occasioned by the cowardice of each individual. For he who accuses others might have maintained his own post, and if each had done so, success must have been the result.

WE READILY BELIEVE WHAT WE WISH.

Olynth. iii. 19.

διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὁ γὰρ βού-
λεται, τοῦθ' ἕκαστος καὶ οἴεται, τὰ δὲ πράγματα πολλάκις οὐχ οὕτω
πέφυκεν.

So that nothing is so easy as to deceive one's self; for what we
wish, that we readily believe; but such expectations are often in-
consistent with the real state of things.

See Ramage, p. 4.

LOW PURSUITS ENGENDER LOW SENTIMENTS.

Olynth. iii. 31.

ἐστὶ δ' οὐδέποτε, ὦμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρά
καὶ φαῦλα πράττοντας· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν
ἀνθρώπων ᾗ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν.

It is impossible for those who are engaged in low and grovelling
pursuits to entertain noble and generous sentiments. No; their
thoughts must always necessarily be somewhat similar to their
employments.

LET THE PROSPEROUS SHEW KINDNESS TO THE UNHAPPY.

Pro Rhod. 21.

δεῖ γὰρ τοὺς εὐτυχοῦντας περὶ τῶν ἀτυχούντων δεῖ φαίνεσθαι τὰ
βέλτιστα βουλευομένους, ἐπειδὴ περ ἄδηλον τὸ μέλλον ἀπασιν
ἀνθρώποις.

Those enjoying prosperity should always be ready to assist the
unfortunate, for no one can say what the future may bring forth.

IN POLITICAL TRANSACTIONS THE POWERFUL PRESCRIBE
TO THE WEAK.*Pro Rhod. 29.*

τῶν μὲν γὰρ ἰδίων δικαίων τῶν ἐν ταῖς πολιτείαις οἱ νόμοι κοινὴν
τῇ μετουσίᾳ ἔδωκαν καὶ ἴσῃν καὶ τοῖς ἀσθενέσι καὶ τοῖς ἰσχυροῖς·
τῶν δ' Ἑλληνικῶν δικαίων οἱ κρατοῦντες ὀρίσταν τοῖς ἡττοσι γίγ-
νονται.

For in civil society the rights of individuals, without reference
to their power or weakness in the state, are determined by the
laws. But in national concerns the powerful always prescribe to
to the weaker.

THE PRAISING OF A MAN'S SELF IS BURDENSOME.

De Cor. 3.

ἕτερον δ', ὃ φύσει πᾶσι ἀνθρώποις ὑπάρχει, τῶν μὲν λοιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἡδέως, τοῖς ἐπαιτοῦσι δ' αὐτοὺς ἀχθεσθαι.

It is the natural disposition of all men to listen with pleasure to abuse and slander of their neighbour, and to hear with impatience those who utter praises of themselves.

See Ramage, pp. 46, 230.

THE TRUE BOND OF FRIENDSHIP.

De Cor. 35.

οὐ γὰρ τὰ ῥήματα τὰς οικειότητας ἔφη βεβαιοῦν, μάλα σεμνῶς νομαζέων, ἀλλὰ τὸ ταῦτά συμφέρειν.

For it is not words that give strength to friendship, but a similarity of interests.

See Ramage, pp. 9, 28, 339.

A TRAITOR.

De Cor. 47.

οὐδεὶς γὰρ, ὧ ἀνδρες Ἀθηναῖοι, τὸ τοῦ προδιδόντος συμφέρον ζητῶν χρήματ' ἀναλίσκει, οὐδ' ἐπειδὴν ὧν ἂν πρήγῃται κύριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἐτι χρήται· οὐδὲν γὰρ ἂν ᾔην εὐδαιμονέστερον προδότου. ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; πολλοῦ γε καὶ δεῖ. ἀλλ' ἐπειδὴν τῶν πραγμάτων ἐγκρατὴς ὁ ζητῶν ἀρχεῖν καταστή, καὶ τῶν ταῦτα ἀποδομένων δεσπότης ἐστί, τὴν δὲ πονηρίαν εἰδὼς τότε δὴ, τότε καὶ μισεῖ καὶ ἀπιστεῖ καὶ προπηλακίζει.

It is not the benefit of the traitor that is looked to by the man who bribes him, nor, after he has obtained what he bargained for, is he ever afterwards taken into confidence. If it were so, no one would be happier than a traitor. How should it be so? It is impossible. For when the ambitious man has once succeeded in gaining his object, then knowing the utter baseness of the man, he holds him in detestation, distrusts, and treats him with supreme contempt.

ON WHAT MEN'S CONDUCT SHOULD BE MODELLED.

De Cor. 95.

καὶ γὰρ ἀνδρα ἰδίᾳ καὶ πόλιν κοινῇ πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων αἰεὶ δεῖ πειράσθαι τὰ λοιπὰ πράττειν.

Private individuals and public bodies should take as their pattern those actions by which they have acquired their fame.

THE TRULY BRAVE.

De Cor. 97.

πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κὰν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρήῃ· δεῖ δὲ τοὺς ἀγαθοὺς ἀνδρας ἐγχειρεῖν μὲν ἅπασιν αἰεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ τι ἂν ὁ θεὸς διδῷ γενναίως.

For death is the inevitable close of every man's life, however much he may try to save it by skulking in some obscure corners ; but the truly brave should not hesitate to draw the sword on all honourable occasions, armed with fair hopes of success, and, whatever may be the result, to bear with resignation the will of Providence.

See Ramage, pp. 35, 233.

A STATESMAN.

De Cor. 122.

ἔπειτα τοιαῦτα ποιῶν λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ, ὥσπερ ἀνδράντα ἐκδεδωκὼς κατὰ συγγραφὴν, εἰτ' οὐκ ἔχοντα ἃ προσήκεν ἐκ τῆς συγγραφῆς κομιζόμενος, ἢ λόγῳ τοὺς δημοτικούς ἀλλ' οὐ τοῖς πράγμασι καὶ τοῖς πολιτεύμασι γινωσκόμενος.

And, doing this, you proceed to draw the portrait of a statesman, as if having given a model for a statue, you found that the artist had not attended to your directions, forgetting that the character of a statesman is to be shadowed forth not by words but by actions, and the success of his administration.

See Ramage, pp. 34, 67.

THE SOWER OF MISCHIEF.

De Cor. 159.

ὁ γὰρ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἷτιος.

For the sower of the seed is assuredly the author of the whole harvest of mischief.

THE TRUE COUNSELLOR AND THE SYCOPHANT.

De Cor. 189.

ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης, οὐδὲ τῶν ἄλλων οὐδὲν ἐοικότες, ἐν τούτῳ πλείστον ἀλλήλων διαφέρουσιν· ὁ μὲν γὰρ πρὸ τῶν πραγμάτων γνώμην ἀποφαίνεται, καὶ δίδωσιν αὐτὸν ὑπεύθυνον τοῖς πεισθεῖσι, τῇ τύχῃ, τοῖς καιροῖς, τῷ βουλομένῳ· ὁ δὲ συγῆσας ἡνίκ' ἔδει λέγειν, ἂν τι δύσκολον συμβῇ, τοῦτο βασκαίνει.

For the true counsellor and the flattering sycophant differ from each other particularly in this. The former openly declares his opinion on the proper course to be pursued before the event, and makes himself responsible for his advice to fortune, to the times, and to those whom he has influenced. The latter is silent when he ought to speak; but if anything unfortunate takes place, he dwells on it with invidious earnestness.

MISFORTUNES.

De Cor. 200.

νῦν μὲν γε ἀποτυχεῖν δοκεῖ τῶν πραγμάτων, ὃ πᾶσι κοινόν ἐστιν ἀνθρώποις, ὅταν τῷ θεῷ ταῦτα δοκῇ.

Misfortunes are the lot of all men, whenever it may please Heaven to inflict them.

OUR FATHERLAND COMPREHENDS EVERY ENDEARMENT.

De Cor. 205.

ἡγεῖτο γὰρ αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι. διαφέρει δὲ τί; ὅτι ὁ μὲν τοῖς γονεῦσι μόνον γεγενῆσθαι νομίζων τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει, ὁ δὲ καὶ τῇ πατρίδι ὑπὲρ τοῦ μὴ ταύτην ἐπιδεῖν δουλεύουσιν ἀποθνήσκειν ἐβελήσῃ, καὶ φοβερωτέρας ἡγήσεται τὰς ὕβρεις καὶ τὰς ἀτιμίας, ἢς ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη, τοῦ θανάτου.

Each of them was firmly convinced that a man was born not merely for his parents but also for his country. You may ask what is the difference. It is very clear, for he who thinks himself born only for his parents awaits the fated hour with calm submission, whereas the other will boldly meet his fate that he may not see his country enslaved, and will consider those insults and disgraces which he must endure in a state of slavery as much more to be dreaded than death itself.

See Ramage, p. 39.

MAN PROPOSES, GOD DISPOSES.

De Cor. 209.

ὁ μὲν γὰρ ἦν ἀνδρῶν ἀγαθῶν ἔργον, ἀπασι πέπρακται, τῇ τύχῃ δέ, ἣν ὁ δαίμων ἀπένειμεν ἑκάστοις, ταύτῃ κέχρηται.

Whatever was the duty of brave men, they were all ready to perform, but the sovereign Lord of the universe decided the fate of each.

See Ramage, p. 297.

AN ACCUSER.

De Cor. 242.

πονηρὸν, ὧ ἀνδρες Ἀθηναῖοι, πονηρὸν ὁ συκοφάντης δει καὶ πανταχόθεν βάσκανον καὶ φιλαίτιον.

A false accuser is a monster, a dangerous monster, ever and in every way malignant and ready to seek causes of complaint.

A MINISTER OF STATE.

De Cor. 246.

τίνα οὖν ἐστὶ ταῦτα; ἰδεῖν τὰ πράγματα ἀρχόμενα, καὶ προαισθῆσθαι, καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέπρακται μοι. καὶ ἐτι τὰς ἐκασταχοῦ βραδυτήτας ὅκνους ἀγνοίας φιλονεικίας, ἃ πολιτικά ταῖς πόλεσι πρόσσετον ἀπάσαις καὶ ἀναγκαῖα ἁμαρτήματα, ταῦθ' ὥς εἰς ἐλπίστον συστήλαιοι, καὶ τοῦναντίον εἰς ὁμόνοιαν καὶ φιλίαν καὶ τοῦ τὰ δέοντα ποιεῖν ὁρμὴν προτρέψαι.

What, then, are the duties of a minister of state?—to watch the rise of every event, to look into the future and forewarn his fellow-citizens of what may happen. This is precisely what I have done. And then, again, to confine within the narrowest limits the fatal results that naturally arise from irresolution, lukewarmness, prejudices, and party spirit; and, on the other hand, to lead men's minds to peace, good understanding, and to rouse them to a vigorous defence of their just rights.

BRIBES.

De Cor. 247.

καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ἢ μὴ κεκράτηκα Φιλίππου· ὥσπερ γὰρ ὁ ὠνούμενος νενίκηκε τὸν λαβόντα, ἐὰν πρήγται, οὕτως ὁ μὴ λαβὼν καὶ διαφθαρεὶς νενίκηκε τὸν ὠνούμενον.

By resisting his bribes, I conquered Philip; for as the purchaser conquers when a man sells himself, so the man who refuses to be sold, and disdains to be corrupted, conquers the purchaser.

WE KNOW NOT WHAT A DAY MAY BRING FORTH.

De Cor. 252.

ἦν γὰρ ὁ βέλτιστος πράττειν νομίζων καὶ ἀρίστην ἔχειν οἰόμενος οὐκ οἶδεν εἰ μενεῖ τοιαύτη μέχρι τῆς ἑσπέρας.

The man who is in the highest state of prosperity, and who thinks his fortune most secure, knows not if it will remain unchanged till the evening.

See Ramage, p. 26. Prov. xxvii. 1.

TO REMIND OF KINDNESS IS TO REPROACH.

De Cor. 269.

ἐγὼ νομίζω τὸν μὲν εἰς παθόντα δεῖν μεμνησθαι πάντα τὸν χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελῆσθαι, εἰ δὲ τὸν μὲν χρηστοῦ τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώπου. τὸ δὲ τὰς ἰδίας εὐεργεσίας ὑπομνησκειν καὶ λέγειν μικροῦ δεῖν ὁμοῖον ἐστὶ τῷ ὀνειδίζειν.

For it is in accordance with my principles to believe that he who receives a favour must retain a recollection of it for all time to come, but that he who confers should at once forget it, if he is not to shew a sordid and ungenerous spirit. To remind a man of a kindness conferred on him, and to talk of it, is little different from reproach.

See Ramage, pp. 31, 399.

THE LOYAL STATESMAN.

De Cor. 280.

ἔστι δ' οὐχ ὁ λόγος τοῦ ῥήτορος Αἰσχίνη τιμῶν, οὐδ' ὁ τόνος τῆς φωνῆς, ἀλλὰ τὸ ταῦτα προαιρεῖσθαι τοῖς πολλοῖς καὶ τὸ τοὺς αὐτοὺς μισεῖν καὶ φιλεῖν ὅσπερ ἂν ἡ πατρίς. ὁ γὰρ οὕτως ἔχων τὴν ψυχὴν, οὗτος ἐπ' εὐνοίᾳ πάντ' ἐρεῖ· ὁ δ' ἀφ' ὧν ἡ πόλις προοράται τινα κίνδυνον ἔαυτῇ, τοὺτους θεραπεύων οὐκ ἐπὶ τῆς αὐτῆς ὁρμῇ τοῖς πολλοῖς, οὐκ οὐδὲ τῆς ἀσφαλείας τὴν αὐτὴν ἔχει προσδοκίαν.

It is not the language, it is not the tone of voice of a public speaker that is to be considered, but such an approximation of feelings and interests with his fellow-citizens, that both his enemies and friends are the same with those of his country. For he who is thus animated, he it is who will speak his sentiments with an honest zeal. But he who pays court to those who threaten danger to the state, is not embarked in the same vessel with his fellow-citizens, and therefore does not look forward to the same results for his safety.

THE GODS.

De Cor. 289.

μηδὲν ἁμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν
ἐν βιοτῇ, μοῖραν δ' οὐ τι φυγεῖν ἔπορεν.

Chance to despise, and fortune to control,
Doth to the immortal gods alone pertain;
Their joys unchanged, in endless currents roll;
But mortals combat with their fate in vain.

See Ramage, p. 259.

THE VIRTUOUS CITIZEN.

De Cor. 321.

δύο δ', ὧ ἀνδρες Ἀθηναῖοι, τὸν φύσει μέτριον πολίτην ἔχειν δεῖ,
ἐν μὲν ταῖς ἐξουσίαις τὴν τοῦ γενναίου καὶ τοῦ πρωτείου τῇ πόλει

προαίρεσιν διαφυλάττειν, ἐν παντί δὲ καιρῷ καὶ πράξει τὴν εὐνοίαν· τοῦτου γὰρ ἡ φύσις κυρία, τοῦ δύνασθαι δὲ καὶ ἰσχύειν ἕτερα.

There are two qualities which ought always to distinguish a virtuous citizen : he ought, in the high offices of state, to maintain the honour and pre-eminence of his country, and in all times and circumstances to shew kindly feelings ; these are dependent upon nature, but abilities and success are the gifts of another power.

DIONYSIUS HALICARNASSENSIS.

FLOURISHED FROM B.C. 29 TO B.C. 7.

DIONYSIUS, a celebrated writer on Latin antiquities, was a native of Halicarnassus, and came to Rome about B.C. 29, at the close of the civil wars. Here he continued for twenty-two years, making himself acquainted with the customs and transactions of the Romans. His work is entitled "Roman Antiquities," and goes back to the origin of the nations of Italy. It closed with the year B.C. 265, the year before the first Punic war, when the history of Polybius properly begins. It contains many details on the laws and customs of Rome, which are valuable, as they are nowhere else to be found. It was contained in twenty books, of which eleven only have come down to us, with some fragments of the others. They bring the history of Rome down to B.C. 440.

THE WORKS OF AN AUTHOR ARE THE IMAGE OF HIS MIND.

i. 1.

ἑπεικῶς γὰρ ἅπαντες νομίζουσιν εἰκόνας εἶναι τῆς ἐκάστου ψυχῆς τοὺς λόγους.

For the general observation is strictly correct, that the works of an author may be considered the representation of his mind.

SUPERIORS GOVERN INFERIORS.

i. 5.

φύσεως γὰρ δὴ νόμος ἅπασιν κοινός, ὃν οὐδεὶς καταλύσει χρόνος, ἀρχεῖν ἀεὶ τῶν ἡττόνων τοὺς κρείττους.

It is a common law of nature, which no time will ever change, that superiors shall rule their inferiors.

See Ramage, pp. 206, 314.

A NATION IMPROVED BY SUFFERINGS AND DIFFICULTIES.

i. 9.

ὕπὲρ ταῦτα δὲ πάντα, κόσμῳ τοῦ πολιτεύματος, ὃν ἐκ πολλῶν κατεστήσαντο παθημάτων, ἐκ παντὸς καιροῦ λαμβάνοντές τι χρήσιμον.

But, above all these, by their form of government, which they improved by learning wisdom from the various misfortunes which happened to them, always extracting something useful from every occurrence.

See Ramage, p. 304. Herodot. i. 207.

EVERYTHING INVOLUNTARY DESERVES FORGIVENESS.

i. 58.

ἅπαν δὲ συγγνώμης ἄξιον τὸ ἀκούσιον.

Everything that is involuntary deserves to be forgiven.

See Aristot., Eth. iii. 1.

GOD.

i. 77.

μηδὲν ἂν τοῦ θεοῦ λειτουργημα τῆς ἀφθάρτου καὶ μακαρίας φύσεως ἀνάξιον ὑπομένοντος.

God is incapable of doing anything which is unworthy of a pure and happy nature.

THE RESULTS OF GOOD AND BAD NATIONAL INSTITUTIONS.

ii. 3.

μαχητὰς δὲ γε καὶ δικαίους ἄνδρας, καὶ τὰς ἄλλας ἀρετὰς ἐπιτηδεύοντας, τὸ τῆς πολιτείας σχῆμα ποιεῖν τοῖς φρονίμοις αὐτὸ καταστυγμένοις· μαλθακοὺς τε αὖ καὶ πλεονέκτας, καὶ δούλους αἰσχυρῶν ἐπιθυμιῶν, τὰ πονηρὰ ἐπιτηδεύματα ἐπιτελεῖν.

The form of government, when it has been prudently established, produces citizens distinguished for bravery, justice, and every other good quality; whereas, on the other hand, bad institutions render men cowardly, rapacious, and slaves of every foul desire.

CAUSES OF GOOD GOVERNMENT IN STATES.

ii. 18.

ὅτι τοῦ καλῶς οἰκείσθαι τὰς πόλεις αἰτίας ὑπολαβὼν, ἃς θρυλλοῦσι μὲν ἅπαντες οἱ πολιτικοί, κατασκευάζουσι δ' ὀλίγοι· πρώτην μὲν παρὰ τῶν θεῶν εὐνοίαν, ἥς παρούσης ἅπαντα τοῖς ἀνθρώποις ἐπὶ τὰ κρείττω συμφέρεται· ἔπειτα σωφροσύνην τε καὶ δικαιοσύνην, δι' ἃς ἥττον ἀλλήλους βλάπτοντες μᾶλλον ὁμονοοῦσι, καὶ τὴν εὐδαιμονίαν οὐ ταῖς αἰσχίσταις μετροῦσιν ἡδοναῖς ἀλλὰ τῷ καλῷ· τελευταίαν δὲ,

τὴν ἐν πολέμοις γενναϊότητα, τὴν παρασκευάζουσιν εἶναι καὶ τὰς ἄλλας ἀρετὰς τοῖς ἔχουσιν ὠφελίμους.

He was of opinion that the good government of states arose from causes which are always the subject of praise by politicians, but are seldom attended to: first, the aid and favour of the gods, which gives success to every human undertaking; next, attention to moderation and justice, by love of which citizens are induced to refrain from injuring each other, and to join in cordial union—making virtue, not shameful pleasures, the measure of their happiness; and, lastly, military courage, which renders even the other virtues to be advantageous to their possessors.

MERCY.

ii. 35.

Ἐλεὼν τε κοινῶν κακῶν οὐ μικρὸν ἔρανον εἶναι νομίζοντες.

Believing that mercy does not in a small degree tend to alleviate the common evils which flesh is heir to.

CURE FOR ENVY.

iii. 9.

ἐν γὰρ ἔστιν, ὦ Φουφέτιε, λύπης ἀνθρωπίνης ἐπ' ἄλλοις ἀγαθοῖς γινομένης ἄκος, τοῦ μηκέτι τοὺς φθονοῦντας ἀλλότρια τὰ τῶν φθονομένων ἀγαθὰ ἡγείσθαι.

For the only cure for envy is to look upon the prosperity of the envied person as belonging to one's self.

THE POOR.

iv. 9.

οὐ γὰρ ἂν γένοιτο φρόνημα εὐγενὲς ἐν ἀνδράσιν ἀπορουμένοις τῶν καθ' ἡμέραν ἀναγκαίων.

For a generous and noble spirit cannot be expected to dwell in the breast of men who are struggling for their daily bread.

LIBERTY.

iv. 83.

ἐμφυτος πᾶσιν ἀνθρώποις ὁ τῆς ἐλευθερίας πόθος.

The love of liberty is implanted by nature in the breasts of all men.

ENMITIES TO BE GIVEN UP TO FRIENDSHIP.

v. 4.

ἐνθυμηθέντας ὅτι φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φίλαις χαρίζεσθαι τὰς ἐχθράς, ἀνόητων δὲ καὶ βαρβάρων, τοῖς ἐχθροῖς συναναρεῖν τοὺς φίλους.

Considering that it is the part of wise men to give up their enmities to friendships, and that of senseless men and barbarians to confound friends with enemies.

WE JUDGE OF OTHERS BY OURSELVES.

v. 8.

ἐπειδὴ πεφύκασιν ἅπαντες ἀπὸ τῶν οικείων τὰ περὶ τῶν ἄλλων λεγόμενα κρίνειν, καὶ τὸ πιστὸν ἢ ἀπιστὸν ἐφ' ἑαυτοῖς ποιεῖν.

Since it is the custom of all men to judge of the proceedings of others by what they would do themselves, and to consider things credible or incredible by their own experience.

NECESSITY.

v. 64.

τὰς γὰρ ἀνάγκας κρείττους εἶναι τῆς ἀνθρωπίνης φύσεως.

For necessity is stronger than human nature.

See Ramage, p. 478.

THE CAUSE OF THE SUBVERSION OF GOVERNMENTS.

v. 66.

ἐνθυμεισθαι τ' αὐτοὺς ἥξιον, οἷον οὐχ ὑπὸ τῶν πενήτων καὶ οὐδεμίαν ἰσχὺν ἔχοντων αἱ πόλεις ἀπόλλυνται, τὰ δίκαια ποιεῖν ἀναγκαζομένων, ἀλλ' ὑπὸ τῶν εὐπόρων καὶ τὰ πολιτικὰ πράττειν δυναμένων, ὅταν ὑπὸ τῶν χειρόνων ὑβρίζωνται, καὶ τῶν δικαίων μὴ τυγχάνωσιν.

He requested them to recollect that governments are not put an end to by the poor, and those who have no power, when they are compelled to do justice; but by the rich, and those who have a right by their position to administer public affairs, when they are insulted by their inferiors, and cannot obtain justice.

THE MOB SHOULD NOT GOVERN.

v. 67.

ψυχῇ μὲν ἄνδρὸς ἀνάλογον ἐχούσης τι τῆς βουλῆς, σώματι δὲ τοῦ δῆμου. ἐὰν μὲν οὖν βουλῆς τὸν ἀφρονα δῆμον ἄρχειν ἑώσιν, ὁμοία πέσεισθαι αὐτοὺς ἐφ' τοῖς ὑποτάττουσι τὴν ψυχὴν τῷ σώματι, καὶ μὴ κατὰ τὸν λογισμὸν, ἀλλὰ κατὰ τὰ πάθη ζῶσιν. ἐὰν δ' ἄρχεσθαι τε καὶ ἀγεσθαι τὸν δῆμον συνεθλίσωσιν ὑπὸ τῆς βουλῆς, ταῦτό ποιεῖσιν τοῖς ὑποτάττουσι τῇ ψυχῇ τὸ σῶμα, καὶ πρὸς τὸ βέλτιστον, ἀλλὰ μὴ πρὸς τὸ ἥδιον τοὺς βίους ἀγοῦσι.

He said that the commonwealth had in some respects a resemblance to man; for the senate might be considered the soul, and the people the body. If, then, they allowed the senseless people to rule the senate, they were doing very much the same thing as if they made the soul subject to the body, and were to

live under the influence of their passions and not of their reason. Whereas if they accustomed the people to be governed and directed by the senate, they would act like those who subject the body to the soul, and who lead the best, not the most voluptuous lives.

See Ramage, p. 36.

CHARACTER OF A FOOL.

v. 68.

εἰωθε γὰρ αἰ πῶς τὸ ἀνόητον ἅπαν, ὅταν μὲν τις αὐτὸ κολακεύη, μέγιστα φρονεῖν· ὅταν δὲ δεδιττήται, σωφρονεῖν.

It is the character of fools to be overbearing when they are flattered, and to yield when they are looked in the face.

THE GRATITUDE OF SOME MEN IS FOR FAVOURS TO COME.

v. 69.

οὐ γὰρ ὁμοίως εἶναι τὰς διανοίας τῶν ἀνθρώπων δεομένων τε καὶ ἀποπληρωθέντων ὅτου ἀν δεηθῶσιν.

For the feelings of men, when they are looking for a favour, are very different from those of the same men when they have succeeded in obtaining it.

See Ramage, pp. 49, 131, 197.

ALL MEN MUST DIE.

vi. 9.

ἀποθανεῖν μὲν γὰρ πᾶσιν ἀνθρώποις ὀφείλεται, κακοῖς τε καὶ ἀγαθοῖς· καλῶς δὲ καὶ ἐνδόξως μόνους τοῖς ἀγαθοῖς.

For death is the fate of all men, the coward equally with the brave; but the brave alone enjoy a noble and glorious death.

See Ramage, p. 331.

THE ORIGIN OF A TYRANT.

vi. 60.

οὐδενὶ γὰρ δὴ ἄδηλον ὅτι πᾶς τύραννος ἐκ δημοκόλακος φύεται· καὶ ταχεῖα ὁδὸς ἐστὶ τοῖς καταδουλοῦσθαι τὰς πόλεις βουλομένοις, ἢ διὰ τῶν κακίστων ἀγούσα πολιτῶν ἐπὶ τὰς δυναστείας.

For it is evident to all that a tyrant springs from a flatterer of the people, and that the shortest way for those who desire to enslave their country is to acquire power by the lowest demagogues.

CIVIL WAR.

vi. 79.

πολέμου δὲ πολιτικοῦ, ὥς ἅπαντες ἴσασι, κάκιον χρῆμα οὐδὲν, ἐν ᾧ τὰ μὲν κρατηθέντα ἀτυχεῖ, τὰ δὲ κρατήσαντα ἀδικεῖ, καὶ περισσι

τοῖς μὲν ὑπὸ τῶν φιλάτων ἀπόλλυσθαι, τοῖς δὲ τὰ φιλάτα διαλέσθαι.

All know that there is nothing more unhappy than a civil war, in which the conquered are unfortunate and the conquerors are culpable, and in which the former are destroyed by, and the latter destroy, their dearest friends.

See Ramage, p. 71.

REPENTANCE.

vii. 22.

καὶ ἡ μετάνοια τῶν ὀψὲ ἀρχομένων σωφρονεῖν, ἥττων οὖσα τῆς προνοίας, καθ' ἕτερον αὖ τρόπον οὐ χεῖρων οὖσα ἀναφαίνεται, τῇ κωλύσει τοῦ τέλους ἀφανίζουσα τὸ ἐν τῇ ἀρχῇ ἀγνοηθέν.

The repentance of those who learn wisdom late, though it be an inferior quality to that of those who are gifted with forethought, yet if we look at it in another light, it is seen to be not less valuable from causing the original error to disappear by preventing its consequences.

TIME THE BEST INTERPRETER OF AN AMBIGUOUS LAW.

vii. 52.

μέγα δὲ τούτου σημεῖον ἔστιν, ὃ καὶ παντὸς ἀμφισβητουμένου δικαίου κριτήριον εἶναι δοκεῖ κράτιστον, ὁ χρόνος.

The greatest proof of this is time, which is the best interpreter of every ambiguous law.

THE MULTITUDE.

vii. 56.

καὶ γὰρ ἐν ὀχλῷ φιλεῖ γίνεσθαι ἡ τυραννίς.

For the multitude generally give birth to tyranny.

THE GODS ENVIOUS OF EMINENCE.

viii. 25.

νεμεσῶνται τε ἅπαντα ὑπὸ θεῶν τὰ ὑπερέχοντα, ὅταν εἰς ἄκρον ἐπιφανείας ἀφίκηται, καὶ τρέπεται πάλιν εἰς τὸ μηδέν.

The gods take umbrage at the illustrious when they have reached the acme of fortune, and turn them again to nothing.

COMMON FEAR.

viii. 26.

πάντα γὰρ ὑπὸ δέους κοινοῦ συνίστασθαι φιλεῖ τὰ διάφορα.

For all differences are put an end to by common fear.

BOLDNESS INSPIRED BY DANGERS.

viii. 26.

δευτὴ γὰρ ἡ ἀνάγκη, καὶ ὁ περὶ τῶν ἐσχάτων κίνδυνος ἱκανὸς θάρσος ἐνθεῖναι τῷ καὶ μὴ προῦπάρχον φύσει.

For necessity is of mighty power, and every man, when his whole fortune is at stake, is inspired with a boldness which nature had previously denied him.

LOVE AND HATRED.

viii. 34.

φιλοῦμέν γε ἅπαντες τὰ ὠφελοῦντα, καὶ μισοῦμεν τὰ βλάπτοντα, οὐκ ἀνθρώπων ἡμῖν τινων τόνδε θεμένον τὸν νόμον, οὐδ' ἀνελούντων ποτὲ αὐτὸν, ἐὰν τάναντία αὐτοῖς δοκῇ· ἀλλ' ὑπὸ τῆς κοινῆς φύσεως ἐξ ἁπαντος τοῦ χρόνου πᾶσι τοῖς αἰσθησεως μετεληφόσι κείμενον, καὶ εἰς αὐτὸ διαμενούντα, παραλαβόντες.

For we all love those who do us good, and hate those who do us harm,—a law which has neither been given to us by man, nor can they annul it when they choose; but it is the universal and eternal law of nature, bestowed upon all who have common sense, and which will ever remain in force.

COMPULSORY ENGAGEMENTS.

viii. 37.

τὰς ὁμολογίας τῶν πόλεων, ὡς τῶν γε ὑπ' ἀνάγκης τινός, ἡ καιροῦ συγχωρουμένων καὶ ἰδιώταις καὶ πόλεσιν, ἅμα τῷ μεταπεσεῖν τοὺς καιροὺς, ἡ τὰς ἀνάγκας, εὐθὺς διαλυομένων.

Since all engagements, both public and private, that take their rise from necessity or from particular emergencies, soon come to an end, when the conjunctures or necessity ceases.

THE SHADES BELOW AND ELYSIUM.

viii. 52.

καὶ εἴ τις ἄρα τὰς ἀνθρωπίνας ψυχὰς ἀπολυθείσας τοῦ σώματος ὑποδέξεται τόπος, οὐχ ὁ καταχθόνιος καὶ ἀφεγγής ὑποδέξεται τὴν ἐμὴν, ἐν ᾧ φασι τοὺς κακοδαίμονας οἰκεῖν, οὐδὲ τὸ λεγόμενον τῆς Ἀθήνης πεδίου, ἀλλ' ὁ μετέωρος καὶ καθαρὸς αἰθήρ, ἐν ᾧ τοὺς ἐκ θεῶν φύντας οἰκεῖν λόγος, εὐδαίμονα καὶ μακάριον ἔχοντας βίον.

If there be any place where the souls of men dwell after death, it will not be that subterraneous and gloomy place, the abode, as is said, of the wicked, nor the plain of Lethe, as it is called, that will receive mine, but the lofty and pure ether, where, they say, those who are sprung from the gods, lead a happy and blessed life.

BETTER LATE THAN NEVER.

ix. 9.

κρείττον γὰρ ἔστιν ἀρξασθαι ὀψὲ τὰ δέοντα πράττειν, ἢ μηδέποτε.

For it is better to begin late doing our duty than never.

VOLUNTARY GIFTS.

ix. 31.

αἱ γὰρ ἐκούσιοι δωρεαὶ τοῖς τε προεμένοις ἥδιους τῶν ἡραγκασμένων εἰσὶ, καὶ τοῖς λαμβάνουσι βεβαύτεραι τῶν μὴ τοιούτων.

For gifts that are bestowed with good-will are not only given with greater pleasure by those who grant them than such as are extorted, but are also more lasting to those who receive them.

THE GRATIFICATION OF WICKED DESIRES.

ix. 52.

οὐ γὰρ ἐξαιρεῖ τὰς πονηρὰς ἐπιθυμίας ἐκ τῆς ψυχῆς τὸ τυγχάνειν αὐτῶν, ἀλλ' αἰεὶ, καὶ πονηροτέρας ποιεῖ.

For the gratification of wicked desires does not tend to satiate them, but only inflames them the more, and renders them still more vicious.

EURIPIDES

BORN B.C. 481—DIED B.C. 406.

EURIPIDES, the celebrated tragic writer of Athens, son of Mnesarchus and Cleito, is said to have been born on the very day of the battle of Salamis, to which island his parents had been compelled to fly at the time that Athens was threatened by Xerxes. He was a pupil of Prodicus of Chios, and took lessons from the philosopher Anaxagoras. The persecutions which Anaxagoras underwent warned Euripides of the dangerous path he was pursuing, inducing him to renounce the study of philosophy, and direct his attention to the stage. This took place, it is said, in his eighteenth year, and in 455 B.C. he succeeded in gaining the third prize. Of all the plays which he wrote, only five, according to Varro, were reckoned worthy of being crowned; but this fact may be explained by the spirit of rivalry and jealousy which seems to have prevailed

at Athens at this time. In his domestic affairs he was by no means fortunate; both his wives disgraced him by the irregularity of their lives; and from this circumstance probably arose his violent hatred of the sex, the weakness of which he took every opportunity of ridiculing and exposing. His private grief became the butt of the comic writers of the day, and Aristophanes more particularly held him up to the ridicule of the public. It was no doubt in consequence of these incessant attacks, that Euripides determined to leave Athens. He removed first to Magnesia, and thence to the court of Archelaus, king of Macedonia, who reigned from 413 to 399 B.C., and was then the beneficent patron of literature and science. By him he was received with all that respect to which his distinguished talents entitled him, and some say that he was appointed one of his principal ministers. Here he resided till his death, (406 B.C.,) which was as full of tragic circumstances as any story ever exhibited upon the stage. As he was strolling through a wood, a pack of the royal hounds attacked the poet and tore him in pieces. His remains were removed to Pella by the king, and every honour was shewn to his memory. The Athenians were now anxious to procure his ashes, but Archelaus refused to gratify those who had neglected the poet in his lifetime.

THE WORDS OF THE WISE.

Bacch. 266.

ὅταν λάβῃ τις τῶν λόγων ἀνὴρ σοφὸς
καλὰς ἀφορμὰς, οὐ μέγ' ἔργον εἰς λέγειν·
σύ δ' εὐτροχὸν μὲν γλῶσσαν ὡς φρονῶν ἔχεις,
ἐν τοῖς λόγοισι δ' οὐκ ἐνεῖσι σοὶ φρένες.
θρασύς δὲ δυνατὸς καὶ λέγειν οἷός τ' ἀνὴρ
κακὸς πολλῆς γίγνεται νοῦν οὐκ ἔχων.

A wise man, when he takes occasions fair
To hold discourse, finds words that promptly flow
To grace his argument. Thou hast a tongue
As voluble as wisdom, but thy words
Have not her power. A dangerous citizen
Is that audacious pealing orator
Who lacks discretion.

See Ramage, p. 323.

WINE.

Bacch. 278.

ὁ δ' ἦλθεν ἐπὶ πάντιπαλον, ὁ Σεμέλης γόνος
βότρυος ὑγρὸν πῶμ' εὖρε κελσηνέγκατο

θνητοῖς, ὃ παύει τοὺς τάλαιπώρους βροτοῦς
 λύπης, ὅταν πλησθῶσιν ἀμπέλου ῥοῆς,
 ὕπνον τε, λήθην τῶν καθ' ἡμέραν κακῶν,
 δίδωσιν, οὐδ' ἔστ' ἄλλο φάρμακον πόνων.

Of different nature comes
 This son of Semele ; the grape's moist juice,
 His own invention, he on man bestow'd :
 This to unhappy mortals from their griefs
 Gives respite ; with the flowing vine when fill'd
 Gives asleep, and sweet oblivion of the cares
 Each day brings with it ; a more healing power
 No medicine boasts.

See Ramage, pp. 70, 419, 422, 105.

GLORY NOT IN THY WISDOM.

Bacch. 309.

ἀλλ' ἐμοί, Πενθεύ, πιθοῦ·
 μὴ τὸ κράτος αἰχμὴ δύναμιν ἀνθρώποις ἔχειν,
 μὴδ', ἣν δοκῇς μέν, ἣ δὲ δόξα σου νοσεῖ,
 φρονεῖν δόκει τι.

Believe my words,
 And be persuaded, Pentheus : pride thee not
 In thy imperial power, thy rule o'er men ;
 Nor glory in thy wisdom ; that vain thought
 Is but the feverish sickness of the soul.

See Jer. ix. 23.

PRIDE BEFORE A FALL.

Bacch. 385.

ἀχαλίνων στομάτων
 ἀνέμον τ' ἀφροσύνας
 τὸ τέλος δυστυχίας·
 ὃ δὲ τὰς ἡσυχίας
 βίωτος καὶ τὸ φρονεῖν
 ἀσάλευτόν τε μένει
 καὶ συνέχει δώματα· πόρσω γὰρ ὅμως
 αἰθέρα ναίοντες ὀρώ-
 σιν τὰ βροτῶν οὐρανίδα.
 τὸ σοφὸν δ' οὐ σοφία
 τό τε μὴ θνητὰ φρονεῖν.
 βραχὺς αἰὼν· ἐπὶ τούτῳ
 δέ τις ἂν μεγάλα διώκων
 τὰ παρόντ' οὐχὶ φέροι.
 μαινομένων οἷδε τρόποι
 καὶ κακοβούλων παρ' ἐμοί γε φωτῶν.

When the rude unbridled tongue
 Vents the mad and wayward thought,
 Vengeance is its destined end ;
 But the soul with wisdom fraught
 Calms the life, and Peace, its friend,
 Holds its state securely strong.
 For, distant as they are, on mortal man
 The gods from their ethereal seats look down ;
 And sober wisdom scorns to own
 The wily and presumptuous plan.
 Pride, that extends her aims too high,
 Soon sees her short-lived glories die ;
 Nor the present blessings tastes,
 Whilst to great designs she hastes ;
 Such to me man's state appears,
 When Pride her structures vain on Madness rears.

See *Ramage*, pp. 204, 189.

TO INSTRUCT THE WISE IN WISDOM.

Bacch. 480.

δόξει τις ἀμαθεὶ σοφὰ λέγων οὐκ εὖ φρονεῖν.

To instruct the wise in wisdom argues weakness.

BE ANGRY, AND SIN NOT.

Bacch. 641.

πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σώφρον' εὐοργησίαν.

For temperate anger well becomes the wise.

See *Ramage*, p. 79. Eph. iv. 26.

WINE AND LOVE.

Bacch. 773.

οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις,
 οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.

Where wine is wanting, love soon flies ;
 Nothing so bathes the spirits in delight.

CRIME FOLLOWED BY PUNISHMENT.

Bacch. 882.

ὀρμᾶται μῶλις, ἀλλ' ὅμως
 πιστὸν τό γε θεῶν
 σθένος· ἀπειθύνει δὲ βροτῶν
 τοῖς τ' ἀγνωμοσύνην
 τιμῶντας καὶ μὴ τὰ θεῶν
 ἀξίοντας σὺν μαινομένῃ δόξῃ.

κρυπτεύουσι δὲ ποικίλως
 δαρὸν χρόνον πῶδα καὶ
 θηρώσιν τὸν ἀσεπτον. οὐ
 γὰρ κρεῖσσόν ποτε τῶν νόμων
 γιγνώσκειν χρηὴ καὶ μελετᾶν.
 κόυφα γὰρ δαπάνα νομί-
 ζειν ἰσχὺν τὸδ' ἔχειν,
 ὅ τι ποτ' ἄρα τὸ δαιμόνιον,
 τό τ' ἐν χρόνῳ μακρῷ
 νόμιμον αἰὲ φύσει τε πεφυκός.

Slow it comes, but holds its course
 Awful with unfailing force ;
 On the wretch, who rites divine
 Pays at Vice's impure shrine,
 Who with pride the gods defies ;
 Faithful to pour the vengeance of the skies,
 They the ling'ring foot of time
 Oft conceal from mortal view ;
 But the bold unholy crime
 Still its silent steps pursue.
 Deem, then, just to Virtue's cause,
 Nought more revered, more sacred than the Laws ;
 And learn each power of heaven to own,
 For right and ancient law have fix'd their steadfast throne.
 See Ramage, pp. 103, 179, 93, 419. Prov. xiv. 29.

THE TRULY HAPPY.

Bacch. 902.

εὐδαίμων μὲν, ὅς ἐκ θαλάσσης
 ἔφυγε χεῖμα, λιμένα δ' ἔκικεν·
 εὐδαίμων δ', ὅς ὑπερθε μύχθων
 ἐγένεθ'· ἕτερα δ' ἕτερος ἕτερον
 δλβω καὶ δυνάμει παρήλθεν.
 μυρίαὶ δὲ μυρίοισιν
 ἔτ' εἰσὶν ἐλπιδες· αἱ μὲν
 τελευτῶσιν ἐν δλβῳ
 βροτοῖς, αἱ δ' ἀπέβησαν·
 τὸ δὲ κατ' ἡμᾶρ ὅτ' ὁ βίωτος
 εὐδαίμων, μακαρίζω.

Blest is the man who, 'scaped the stormy seas,
 The welcome harbour gains ;
 And blest is he who, now at ease,
 Sees with success his weary labours crown'd.
 But, 'midst the various blessings round,
 One greater wealth, one higher power obtains ;
 Yet to the myriads, which man's life supplies,
 Myriads of hopes gay-smiling rise ;

Some fruitless fade away,
 Some to perfection each fair blossom raise.
 His happiness I praise,
 Whose life with blessings cheers each joyful day.
 See Ramage, pp. 104, 327, 133, 421.

REVERENCE OF THE GODS.

Bacch. 1149.

τὸ σωφρονεῖν δὲ καὶ σέβειν τὰ τῶν θεῶν
 κάλλιστον· οἷμαί γ' αὐτὸ καὶ σοφώτατον
 θνητοῖσιν εἶναι χρῆμα τοῖσι χρωμένοις.

A modest awe and reverence of the gods
 I deem the most distinguish'd ornaments,
 And wisdom's noblest height in mortal man.

DIFFERENT FATES OF MEN.

Bacch. 1388.

πολλὰ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτις κραίνουσι θεοί.
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πύρον εἶρε θεός.
 τοῦνδ' ἀπέβη τόδε πρᾶγμα.

With various hands the gods dispense our fates :
 Now showering various blessings, which our hopes
 Dared not aspire to ; now controlling ills
 We deem'd inevitable ; thus the god
 To these hath given an end exceeding thought ;
 Such is the end of this awful day.

See Ramage, p. 417.

DIGNITY IN THOSE OF NOBLE BIRTH.

Ion. 238.

Γενναϊότης σοι, καὶ τρόπων τεκμήριον
 τὸ σχῆμ' ἔχεις τόδ', ἥτις εἰ ποτ', ὦ γύναι.
 γνώῃ δ' ἂν ὥς τὰ πολλὰ γ' ἀνθρώπου πέρι
 τὸ σχῆμ' ἰδὼν τις εἰ πέφυκεν εὐγενής.

Lady, whoe'er thou art, that liberal air
 Speaks an exalted mind : there is a grace,
 A dignity in those of noble birth,
 That marks their high rank.

EVILS OF LIFE.

Ion. 381.

πολλὰ γὰρ πολλοῖς εἰσι συμφοραὶ βροτοῖς,
 μορφαὶ δὲ διαφέρουσιν. ἐν δ' ἂν εὐτυχὲς
 μόλις ποτ' ἐξέυροι τις ἀνθρώπων βίω.

How numberless the ills to mortal man,
And various in their form! One single blessing
By any one through life is scarcely found.

See Eccles. i. 14.

A WIFE.

Ion. 398.

τὰ γὰρ γυναικῶν δυσχερὴ πρὸς ἀρσενας,
κάν ταῖς κακαῖσιν ἀγαθαὶ μεμυγμένα
μισούμεθ'· οὕτω δυστυχεῖς πεφύκαμεν.

Our hapless sex
Oft feel our husbands' rigours; with the bad
The virtuous they confound, and treat us harshly.

THE CHILDLESS AND THOSE WITH CHILDREN CONTRASTED.

Ion. 472.

ὑπερβαλλούσας γὰρ ἔχει
θνατοῖς εὐδαιμονίας
ἀκίνητον ἀφορμάν,
τέκνων οἷς ἂν καρποτρόφοι
λάμπωσιν ἐν θαλάμοις
πατρίοις νεανίδες ἦβαι,
διαδέκτορα πλούτων
ὥς ἔξωτες ἐκ πατέρων
ἐτέροις ἐπὶ τέκνοις·
ἀλλὰ τε γὰρ ἐν κακοῖς
σύν τ' εὐτυχίαις φίλον,
δορί τε γὰρ πατρία φέρει
σωτήριον ἀλλάν.
ἐμοὶ μὲν πλούτου τε πάρος
βασιλικῶν θαλάμων τ' εἶεν
τροφαὶ κήδευοι κεδνῶν τέκνων.
τὸν ἀπαιδα δ' ἀποστνγῶ
βίον, ᾧ τε δοκεῖ, ψέγω·
μετὰ δὲ κτεάνων μετρίων βιοτᾶς
εὐπαιδος ἐχόλιμα.

To mortal man this promised grace
Sublimest pleasure brings,
When round the father's hearth a race
In blooming lustre springs.
The wealth, the honours from their high-drawn line,
From sire to son transmitted down,
Shall with fresh glory through their offspring shine,
And brighten with increased renown;
A guard, when ills begin to lower,
Dear to fortune's happier hour;

For their country's safety waking,
 Firm in fight the strong spear shaking.
 More than proud wealth's exhaustless store,
 More than a monarch's bride to reign,
 The dear delight to Virtue's lore
 Careful the infant mind to train.
 Doth any praise the childless state?
 The joyless, loveless life I hate.

No; my desires to moderate wealth I bound,
 But let me see my children smile around.

THINGS NEAR APPEAR DIFFERENT FROM THOSE AT A
 DISTANCE.

Ion. 585.

Οὐ ταῦτ' εἶδος φαίνεται τῶν πραγμάτων
 πρόσθεν ὄντων ἐγγύθεν θ' ὁρωμένων.

Far other things appear when nigh, than seen
 At distance.

RIVALS IN POLITICAL HONOURS.

Ion. 598.

Ὅσοι δὲ χρηστοὶ δυνάμενοι τ' εἶναι σοφοὶ
 σιγῶσι καὶ σπένδουσιν εἰς τὰ πράγματα,
 γέλῳτ' ἐν αὐτοῖς μωρίαν τε λήψομαι
 οὐχ ἡσυχάζων ἐν πόλει φόβου πλέα.
 τῶν δ' αὖ λόγιον τε χρωμένων τε τῇ πόλει
 εἰς ἀξίωμα βὰς πλέον φρονήσομαι
 ψήφοισιν, ὅτῳ γὰρ τὰδ' ὦ πάτερ, φιλεῖ·
 αἱ τὰς πόλεις ἔχουσι καξιώματα,
 τοῖς ἀνθαμύλλοις εἰσι πολεμιώτατοι.

The good, the wise, men form'd to serve the state,
 Are silent, nor at public honours aim
 Too hastily; by such, were I not quiet
 In such a bustling state, I should be deem'd
 Ridiculous, and proverb'd for a fool.
 Should I attain the dignity of those
 Whose approved worth hath raised them to the height
 Of public honours, by such suffrage more
 Should I be watch'd; for they that hold in states
 Rule and pre-eminence, bear hostile minds
 To all that vie with them.

ROYAL AND HUMBLE LIFE CONTRASTED.

Ion. 621.

τυραννίδος δὲ τῆς μάτην αἰρουμένης
 τὸ μὲν πρόσωπον ἡδύ, τὰν δόμοισι δὲ .

λυπηρά· τίς γὰρ μακάριος, τίς εὐτυχής,
 ὅστις δεδοικώς καὶ παραβλέπων βίαν
 αἰῶνα τείνει; δημότης ἂν εὐτυχής
 ζῇ ἂν θέλοιμι μᾶλλον ἢ τύραννος ὢν,
 ὧ τοὺς πονηροὺς ἡδονὴ φίλους ἔχειν,
 ἐσθλοὺς δὲ μισεῖ καταθανεῖν φοβούμενος.
 εἴποις ἂν ὡς ὁ χρυσὸς ἐκνικᾷ τάδε,
 πλουτεῖν τε τερπνόν· οὐ φιλῶ ψόγους κλύειν
 ἐν χερσὶ σώζων θλῖβον οὐδ' ἔχειν πόνους·
 εἴη δ' ἐμοιγε μέτρια μὴ λυπουμένῳ.
 ἃ δ' ἐνθάδ' εἶχον ἀγὰθ' ἀκουσόν μου, πάτερ·
 τὴν φιλτάτην μὲν πρῶτον ἀνθρώπων σχολὴν
 ὅχλον τε μέτριον· οὐδέ μ' ἐξέπληξ' ὁδοῦ
 πονηρὸς οὐδέ τις· κείνο δ' οὐκ ἀνασχετόν
 εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοισιν.
 θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν,
 ὑπηρετῶν χαίρουσιν, οὐ γοωμένοις.
 καὶ τοὺς μὲν ἐξέπεμπον, οἱ δ' ἦκον ξένοι,
 ὥσθ' ἡδὺς αἰεὶ καινὸς ὢν καινοῖσιν ἦν.
 δ' δ' εὐκτὸν ἀνθρώποισι, κὰν ἀκουσιν ἧ,
 δίκαιον εἶναι μ' ὁ νόμος ἢ φύσις θ' ἔμα
 παρεῖχε τῷ θεῷ. ταῦτα συννοούμενος
 κρείσσω νομίζω τάνθάδ' ἢ τάκει, πάτερ.
 ἔα δ' ἐμ' αὐτοῦ ζῇ· ἴση γὰρ ἡ χάρις,
 μεγάλοισι χαίρειν σμικρὰ θ' ἡδέως ἔχειν.

Th' exterior face indeed of royalty,
 So causelessly commended, hath its brightness;
 Within, all gloom: for what sweet peace of mind,
 What happiness, is his whose years are pass'd
 In comfortless suspicion and the dread
 Of violence? Be mine the humble blessings
 Of private life, rather than be a king;
 From the flagitious forced to choose my friends,
 And hate the virtuous, through the fear of death.
 Gold, thou mayst tell me, hath o'er things like these
 A sovereign power, and riches give delight:
 I have no pleasure in this noisy pomp,
 Nor, whilst I guard my riches, in the toil.
 Be mine a modest mean that knows not care.
 And now, my father, hear the happy state
 I here enjoy'd: and, first, to mortal man
 That dearest blessing, leisure, and no bustle
 To cause disturbance: me no ruffian force
 Shoved from the way; it is not to be borne,
 When every insolent and worthless wretch
 Makes you give place: the worship of the god
 Employ'd my life, or, no unpleasing task,
 Service to men well pleased: the parting guest

I bade farewell ; welcomed the new-arrived.
 Thus something always new made every hour
 Glide sweetly on ; and, to the human mind
 That dearest wish, though some regard it not,
 To be, what duty and my nature made me,
 Just to the god : revolving this, my father,
 I wish not for thy Athens to exchange
 This state ; permit me to myself to live :
 Dear to the mind the pleasures that arise
 From humble life, as those which greatness brings.

A FRIEND.

Ion. 730.

*σὺν τοῖς φίλοις γὰρ ἡδὺ μὲν πρᾶσσεω καλῶς·
 δ' μὴ γένοιτο δ', εἰ τι τυγχάνοι κακόν,
 εἰς ὀμμάτων' εὐνοῦ φωτὸς ἐμβλέψαι γλυκύ.*

For pleasing is it when with friends
 Good fortune we receive : if aught of ill—
 Avert it, Heaven !—befalls, a friend's kind eye
 Beams comfort.

See Ramage, pp. 9, 28, 339. Grocott, p. 140.

THE DESIGNING AND THE SIMPLE.

Ion. 832.

*οἱμοι, κακούργους ἄνδρας ὡς δὲι στνγῶ,
 αἰ συντιθέντες τὰδικ' εἴτα μηχαναῖς
 κοσμοῦσι. φαῦλον χρηστὸν ἂν λαβεῖν φίλον
 θέλωμι μᾶλλον ἢ κακὸν σοφώτερον.*

I hate those ill-designing men that form
 Plans of injustice, and then gild them over
 With artificial ornament ; to me
 Far dearer is the honest simple friend,
 Than one whose quicker art is train'd to ill.

THE SLAVE.

Ion. 854.

*ἐν γὰρ τι τοῖς δούλοισιν αἰσχύνῃ φέρει,
 τοῦνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων
 οὐδεὶς κακίων δούλος, ὅστις ἐσθλὸς ᾗ.*

If there is aught that causes slaves to blush,
 It is the name ; in all else than the free
 The slave is nothing worse, if he be virtuous.

A STEPMOTHER.

Ion. 1025.

δρθῶς· φθονεῖν γὰρ φασὶ μητρνίᾳ τέκνοις.

Thou hast judg'd well a stepdame's hate is proverb'd.

GIFTS OF HEAVEN.

Ion. 1615.

ἀεὶ ποτε
 χρόνια μὲν τὰ τῶν θεῶν πως, εἰς τέλος δ' οὐκ ἀσθενῇ.
 Slow are the gifts of Heaven, but, found at length,
 Not void of power.

THE GOOD.

Iqn. 1622.

ὄτῳ δ' ἐλαύνεται
 συμφοραῖς οἶκος, σέβοντα δαίμονας θαρσεῖν χρεῶν·
 εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων,
 οἱ κακοὶ δ', ὥσπερ πεφύκας, οὐποτ' εὖ πράξειαν ἄν.

Though fortune's blackest storms
 Rage on his house, the man whose pious soul
 Reverses the gods assumes a confidence,
 And justly; for the good at length obtain
 The meed of virtue; but the unholy wretch,
 Such is his nature, never can be happy.

A STEPMOTHER.

Alcest. 309.

ἐχθρὰ γὰρ ἢ πιοῦσα μητρὶα τέκνοις
 τοῖς πρόσθ', ἐχλιδνῆς οὐδὲν ἡπιωτέρα.
 For to the offspring of a former bed
 A stepdame comes sharp as a serpent's tooth.

OLD MAN.

Alcest. 668. .

μᾶτῃν ἂρ' οἱ γέροντες εὐχονται θανεῖν,
 γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου.
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
 θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἐστ' αὐτοῖς βαρύν.

Unmeaning is the old man's wish to die,
 Of age complaining and life's lengthen'd course;
 For, at th' advance of death, none has the will
 To die: old age is no more grievous to thee.

TO-MORROW UNCERTAIN.

Alcest. 780.

τὰ θνητὰ πράγματ' οἶδας ἦν ἔχει φύσιν;
 αἶμαι μὲν οὖ' πῶθεν γάρ; ἀλλ' ἀκούέ μου.

βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
 κοῦκ ἔστι θνητῶν ὅστις ἐξεπίσταται
 τὴν αὖριον μέλλουσιν εἰ βιώσεται·
 τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται,
 κἀστ' οὐ διδάκτων οὐδ' ἀλίσκεται τέχνη.
 ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
 εὐφραίνε στυγόν, πῖνε, τὸν καθ' ἡμέραν
 βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης.

Know'st thou the nature of all mortal things?
 Not thou, I ween; how shouldst thou? Hear from me:
 By all of human race death is a debt
 That must be paid; and none of mortal men
 Knows whether till to-morrow's life short space
 Shall be extended; such the dark events
 Of fortune; never to be learn'd nor traced
 By any skill: instructed thus by me,
 Bid pleasure welcome, drink, the life allow'd
 From day to day esteem thine own, all else
 Fortune's.

See Ramage, pp. 26, 78, 86, 133.

HUSBAND AND WIFE.

Med. 15.

ἥπερ μεγίστη γίγνεται σωτηρία,
 ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ·
 νῦν δ' ἐχθρὰ πάντα καὶ νοσεῖ τὰ φίλτατα.

This is the state of firmest happiness,
 When from the husband no discordant will
 The wife estranges; but their dearest ties
 Of love are loosen'd, all is variance now
 And hate.

See Ramage, p. 79.

YOUTH.

Med. 48.

νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ.

For youth holds no society with grief.

EVERY ONE LOVES HIMSELF MORE THAN HIS NEIGHBOUR.

Med. 85.

ἄρτι γιγνώσκεις τόδε,
 ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
 οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν.

What mortal knows not—thou mayst it hence—
 Each for himself conceives a dearer love

Than for his neighbour? some by glory, some
By gain indeed.

See Ramage, pp. 401, 74.

ROYAL AND HUMBLE LIFE.

Med. 105.

δεινὰ τυράνων λήματα καὶ πως
ὀλιγ' ἀρχόμενοι πολλὰ κρατοῦντες
χαλεπῶς ὀργὰς μεταβάλλουσιν.
τὸ γὰρ εἶθισθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον· ἐμοίγ' οὖν, εἰ μὴ μεγάλως,
ὀχυρῶς γ' εἰη καταγεράσκειν.
τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
τοῦνομα νικᾷ, χρῆσθαι τε μακρῷ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνατοῖς·
μείζους δ' ἄσας, ὅταν ὀργισθῇ
δαίμων, οἴκους ἀπέδωκεν.

Kings have a fiery quality of soul,
Accustom'd to command, if once they feel
Control, though small, their anger blazes out
Not easily extinguish'd: hence I deem
An equal mediocrity of life
More to be wish'd; if not in gorgeous state,
Yet without danger glides it on to age.
There's a protection in its very name,
And happiness dwells with it; but the height
Of towering greatness long to mortal man
Remains not fix'd; and when misfortune comes
Enraged, in deeper ruin sinks the house.

See Ramage, pp. 229, 87.

MUSIC.

Med. 190.

σκαίους δὲ λέγων κοῦδέν τι σοφούς
τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,
ὀλίγους ὕμνους ἐπὶ μὲν θαλάσσι
ἐπὶ τ' εἰλαπίναις καὶ παρὰ δαίπνοις
εὐροντο βίου τερπνὰς ἀκοάς·
στυγίους δὲ βροτῶν οὐδεὶς λύπας
εὐρετο μούσῃ καὶ πολυχόρδοις
ψαδαῖς παύειν, ἐξ ὧν θάνατοι
δεινὰ τε τύχαι σφάλλουσι δόμους.
καίτοι τᾷδε μὲν κέρδος ἀκείσθαι
μολπαῖσι βροτοῦς· ἵνα δ' εὐδειπνοὶ
δαῖτες, τί μάτην τείνουσι βόδν;

τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὸς πλήρωμα βροτοῖσιν.

If thou shouldst say
That men of former times were unadvised,
Shallow, and nothing wise, thou wouldst not err :
For festivals, for banquets, and for suppers
They form'd the sprightly song that charm'd the ear,
Making life cheerful ; but with music's power,
And the sweet symphony of varied strains,
Thy knew not to assuage the piercing griefs
That rack the heart, whence deaths and ruthless deeds
Spread desolation ; here to soothe the soul
With lenient songs, were wisdom ; where the feast
Is spread, why raise the tuneful voice in vain ?
The table richly piled hath in itself
A cheerfulness that wakes the heart to joy.

WOMAN.

Med. 230.

πάντων δ' ὁ δ' ἔστ' ἐμψυχὰ καὶ γνώμην ἔχει
γυναικὲς ἔσμεν ἀθλιώτατον φυτὸν·
ὡς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι δεσπότην τε σώματος
λαβεῖν· κακοῦ γὰρ τοῦτό γ' ἀλγίων κακόν·
κάν τ' ὧδ' ἀγῶν μέγιστος, ἢ κακὸν λαβεῖν
ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγὰι
γυναῖξιν, οὐδ' οἶόν τ' ἀτήρασθαι πόσιν.
εἰς καιρὰ δ' ἦθ' καὶ νόμους ἀφειγμένην
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεῖν,
ὅτ' ἂν μάλιστα χρήσεται συνευρέτῃ.
κάν μὲν τὰδ' ἡμῖν ἐκπονουμέναισιν εἶ
πόσις ξυνοικῇ μὴ βία φέρων ζυγόν,
ζηλωτὸς αἰὼν· εἰ δὲ μή, θαρεῖν χρεῶν.
ἀνὴρ δ' ὅταν τοῖς ἐνδον ἀχθῇται ξυνών,
ἔξω μολῶν ἔπαυσε καρδίαν ἀσπῆς,
ἢ πρὸς φίλων τῶν ἢ πρὸς ἡλικίας τραπέϊς·
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
λέγουσι δ' ἡμᾶς ὡς ἀκινδυνον βίον
ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί·
κακὸς φρονούντες· ὡς τρεῖς ἀν' παρ' ἀσπίδα
στήναι θέλομ'· ἀν' μᾶλλον ἢ τεκεῖν ἀπαξ.

Thus is it, of all beings that have life
And sense, we women are most wretched : first,
With all our dearest treasures we must buy
A husband, and in him receive a lord :
A hardship this ; a greater hardship yet
Awaits us : here's the question, if this lord

Prove gentle or a tyrant; if the worst,
 To disunite our nuptials hurts our fame,
 Nor from the husband may our sex withdraw
 The plighted hand; hence they, who change their state,
 Passing to untried tempers and new laws,
 Need a prophetic spirit, as at home
 Untaught, to choose their lord. If all our care
 Gives us a gentle husband, one that binds
 No galling yoke, happy our life indeed;
 If not, death were more welcome. If the man
 Finds aught unpleasing in his house, abroad
 He seeks relief, 'mongst his compeers or friends,
 Uneasy thought diverting; whilst our eyes
 Perforce are fix'd on one. Yet will they say,
 We have an easy life, at home secure
 From danger, whilst they lift the spear in war:
 Misjudging men! thrice would I stand in arms
 On the rough edge of battle, ere once bear
 The pangs of childbirth.

A FIERY IS BETTER THAN A SULLEN SPIRIT.

Med. 319.

γυνή γὰρ δξύθυμος, ὥς δ' αὖτως ἀνὴρ,
 ῥᾶν φυλάσσειν ἢ σιωπηλὸς σοφός.

A woman or a man, whose fiery spirit
 Flames out with anger, puts us on our guard,
 More than the prudent calmness that conceals
 Its hate in silence.

EXILE.

Med. 462.

πολλ' ἐφέλκεται φυγή
 κακὰ ξὺν αὐτῇ.

Exile draws many evils in its train.

THE WICKED.

Med. 516.

ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν δε κίβδηλος ἦ
 τεκμήρι' ἀνθρώποισιν ὥπασαι σαφῆ,
 ἀνδρῶν δ' ὅτω χρητὸν κακὸν διειδέναι,
 οὐδέις χαρακτηρ ἐμπέφυκε σώματι;

O Jove, why hast thou given us certain proof
 To know adulterate gold, but stamp'd no mark,
 Where it is needed most, on man's base metal?

THE POWER OF THE RHETORICIAN.

Med. 580.

ἔμοι γὰρ ὅστις ἄδικος ὢν σοφὸς λέγειν
πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
γλώσση γὰρ αὐχὼν τ' ἄδικ' εὖ περιστελεῖν,
τολμᾷ πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός.

The injurious man, whose tongue
Flows with pernicious rhetoric, I hold
To merit the severest punishment.
For confident his speech can varnish o'er
The blackest deeds, his craft dares venture on them.
It is not wisdom.

GIFTS OF A BAD MAN.

Med. 618.

κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.
The gifts

Of a bad man can bring no good with them.

THE BACHELOR.

Med. 1090.

καὶ φημι βροτῶν ὀλινές εἰσιν
πάμπαν ἀπειροὶ μηδ' ἐφύτευσαν
παῖδας, προφέρειν εἰς εὐτυχίαν
τῶν γεωαμένων.
οἱ μὲν γ' ἄτεκνοι δι' ἀπειροσύνην
εἰθ' ἡδὺ βροτοῖς εἰτ' ἀνιαρὸν
παῖδες τελέθουσ' οὐχὶ τυχόντες
πολλῶν μύχθων ἀπέχονται·
οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
γλυκερὸν βλάστημ', ἐσορῶ μελέτη
κατατρυχομένους τὸν ἀπαντα χρόνον·
πρῶτον μὲν ὅπως θρέψωσι καλῶς,
βιοτὸν θ' ὁπόθεν λείψουσι τέκνους·
ἔτι δ' ἐκ τούτων εἰτ' ἐπὶ φλαύροις
εἰτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.
ἐν δὲ τὸ πάντων λοίσθιον ἦδη
πᾶσιν κατερῶ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἅλις βιοτὸν θ' ἔδρυν,
σώμ' αὖτ' ἐς ἥβην ἡλυθε τέκνων
χρηστοὶ τ' ἐγένοντ'· εἰ δὲ κυρήσει
δαίμων ὁστος, φροῦδος ἐς Αἶδαν
Θάνατος προφέρειν σώματα τέκνων.
πῶς οὖν λύει πρὸς τοῖς ἄλλοις

τήνδ' ἐτι λύπην ἀναγοράτην
 παίδων ἔνεκεν
 θνητοῖσι θεοὺς ἐπιβάλλειν ;

This truth to all will I declare,
 The free, the unwedded, those that claim
 No title to a father's name,
 Uncumber'd with that care,
 The paths of life with purer pleasure trace,
 Than those that own a numerous race ;
 Their inexperience yet untaught,
 Who have no child, if children give
 Delight or anguish to the soul,
 Grants them exempt from toils to live,
 Exempt from those anxieties of thought
 Which in the parent's bosom roll.
 But those who in their house survey
 The lovely branches blooming round,
 Through all their lives to cares a prey,
 Feel their hearts bleed with many a wound ;
 Anxious to form their opening mind,
 To train their youth to Virtue's lore ;
 Anxious to pile the treasured store,
 To grace their sons, when they shall go
 To the dark realms below.
 And oft this anxious thought will rise,
 If Virtue's pure and holy flame
 Shall light them through the paths of honest fame ;
 Or all their cares and all their toils
 To vice and folly be made spoils :
 Th' event in darkness lies.
 One ill, one bitter source of woes,
 The last, the worst, must I disclose ;
 When high the glittering piles are placed,
 When manhood holds its vigorous state,
 Their breasts with every virtue graced,
 If such th' imperious will of fate,
 Comes Death and sweeps them to the shades of night
 From the fond father's sight.
 To black Misfortune's other train
 Why add the Gods this sharpest pain,
 On the lost son's untimely bier
 With anguish'd souls to drop the tear ?

NO MORTAL MAN IS HAPPY.

Med. 1224.

τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιδάν,
 οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν
 δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων
 τούτους μεγίστην ζήμειαν ὀφλισκάνειν·

θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ·
 βλοῦ δ' ἐπιρρυέντος εὐτυχέστερος
 ἀλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὐ.

I have not now first learn'd that all
 The affairs of mortal men are a mere shadow ;
 Nor would I fear to say that those who most
 Boast of their wisdom and their deep research,
 The widest in the paths of folly stray :
 No mortal man is happy ; if the tide
 Of wealth flows in upon him, one may be
 More fortunate than others, happy never.

FUTURE LIFE.

Hipp. 189.

πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
 οὐκ ἔστι πόνων ἀνάπανσι·
 ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχω κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,
 δι' ἀπειροσύνην ἀλλου βίτου
 οὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·
 μύθοι δ' ἄλλως φερόμεσθα.

But all the life of man is full of pain,
 And trouble knows no pause. If there be aught
 Than life more precious, darkness hangs around
 Concealing it in clouds ; this present light
 Ill claims our love, for that it gilds this earth,
 And we know nothing of our future life,
 Discover nothing of the realms below ;
 But in perplexing fables all is wrapt.

See *Ramage*, pp. 100, 467.

SICKNESS OF THE HEART.

Hipp. 261.

βίτου δ' ἀτρεκέϊς ἐπιτηδεύσεις
 φασὶ σφάλλιν πλεόν ἢ τέρπειν
 τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
 οὐτὼ τὸ λαν ἡσσον ἔπαυώ
 τοῦ μηδὲν ἄγαν·
 καὶ ξυμψήσουσι σοφοὶ μοι.

So through life
 A fondness that affects the heart, they say,
 Brings more of pain than pleasure, and more wars
 Against the health : thus what is violent
 Hath less of praise from me, than what proceeds
 With moderation ; this the wise allow.

WE KNOW THE GOOD, BUT DO IT NOT.

Hipp. 379.

τὰ χρηστὰ ἐπιστάμεσθα καὶ γινώσκομεν,
οὐκ ἐκπονούμεν δ', οἱ μὲν ἀργίας ὄψο,
οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἀλλήν τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
μακρὰ τε λήσχει καὶ σχολή, τερπνὸν κακόν,
αἰδώς τε. δισσαὶ δ' εἰσὶν ἡ μὲν οὐ κακή,
ἡ δ' ἀχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,
οὐκ ἂν δύο ἦσιν ταῦτ' ἔχοντε γράμματα.

What is good we know

And feel, but do it not; through listlessness
Some want the spirit to act; and some prefer
The favourite pleasure to the work of virtue;
For life hath various pleasures: ill-spent hours
Of frivolous conversation, indolence,
A pleasing ill and shame; but there are two
Of these, the one not ill, the other sinks
The house in misery; were the use of each
Clearly distinguish'd, they no more would be
Two, with the self-same letters each inscribed.

See *Ramage*, p. 244. *Rom.* vii. 19.

THE INFLUENCE OF HIGH RANK.

Hipp. 411.

ὅταν γὰρ αἰσχρὰ τοῖσις ἐσθλοῖσις δοκῇ,
ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.

For when base deeds from those of highest rank
Receive a sanction, all below esteem them
As objects of their honest imitation.

A PARENT'S MISDEEDS.

Hipp. 424.

δουλοὶ γὰρ ἄνδρα, κἄν θρασύπλαγχτός τις ᾖ,
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.
μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,
γνώμην δικαίαν κάγαθὴν, ὅψω παρῇ.
κακοῖς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,
προβελὶς κάτοπτρον ὥστε παρθέτω νέε
χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

For the mind,

Though made for noble daring, sinks enalaved
When conscious of a mother's foul misdeeds,
Or of a father's; for the honest mind,
Conscious of just and virtuous thought, possesses

A worth excelling life ; and time will shew
The bad distinct, as when a virgin holds
Her mirror : ne'er 'mongst such may I be seen.

FLATTERY.

Hipp. 486.

τοῦτ' ἐσθ' ὁ θνητῶν εἰς πόλεις οἰκουμένας
δόμους τ' ἀπόλλυς, οἱ καλοὶ λίαν λόγοι.
οὐ γάρ τι τοῖσιν ὥσι τερπνὰ χρὴ λέγειν,
ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.

This is what ruins many a noble house,
And many a peopled town, this glozing speech.
Behoves us now no blandishment that charms
The ear, but what excites to virtuous deed.

DECIT RECOMMENDED.

Hipp. 612.

Ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.

My tongue indeed hath sworn, but not my mind.

WOMAN.

Hipp. 627.

τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα·
προσθεὶς γὰρ ὁ σπείρας τε κάκθρέψας πατὴρ
φερνὰς ἀπ' ἑκίστου, ὥς ἀπαλλαχθῆ κακοῦ·
ὁ δ' αὖ λαβὼν ἀτηρὸν εἰς δόμους φυτὸν
γέγνηθε κόσμον προστιθεὶς ἀγῶματι
καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
δύστηνος, δλβον δωμάτων ὑπεξελὼν.
ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
γαμβροῖσι χαίρων σῴζεται πικρὸν λῆχος,
ἡ χρηστά λῆκτρα, πενθεροῦς δ' ἀνωφελεῖς
λαβὼν πιέζει τάγαθῷ τὸ δυστυχές.
ῤῆστον δ', ὅτῳ τὸ μηδὲν, ἀλλ' ἀνωφελὴς
εὐθιὰ κατ' οἶκον ἴδρυται γυνή.
σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις
εἴη φρονοῦσα πλεον ἢ γυναῖκα χρὴ.
τὸ γὰρ κακοῦργον μάλλον ἐντίκτει Κύπρις
ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνή
γυνὴ βραχεῖα μωρίαν ἀφῆρέθη.

Hence appears

How great a mischief Woman is to Man ;
The father who begot her, bred her up,
Gives her a dowry, to another house
Consigning her, to rid him of the ill ;

He who receives the baleful ill rejoices,
 Adding each splendid ornament, and robes
 Elaborately nice th' enchanting image,
 Unhappy, all the riches of his house
 On her exhausting. Is the alliance form'd
 With those of noble rank? He must perforce
 Keep with apparent joy th' uneasy bed.
 Or finds he in his domestic sweets
 But to the ignoble and the base allied?
 That evil he suppresses with the good.
 Happier who 'scapes both these, and to his house
 Leads a plain, gentle-manner'd, simple wife.
 I hate the knowing dame, nor in my house
 Be one more wise than women ought to be;
 For Venus in these knowing dames with ease
 Engenders wiles; from all which folly far
 Simplicity removes the unplotting art.

WE JUDGE BY THE EVENT.

Hipp. 700.

εἰ δ' εὖ γ' ἐπραξα, κάρτ' ἂν ἐν σοφοῖσιν ᾦν·
 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

Had I succeeded well,
 I had been reckon'd 'mongst the wise: our minds
 Are so disposed to judge from the event.

THE FOOL.

Hipp. 816.

ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
 τί δὴ τέχνας μὲν μυρίας διδάσκετε
 καὶ πάντα μηχανᾶσθε κάξευρίσκετε,
 ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηρᾶσασθέ πω,
 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς;

Misjudging men, in many things employ'd
 In vain; why do you learn a thousand arts,
 With thought profound contrive, devise, invent?
 But one thing know you not, nor seek to know,
 To teach him wisdom who is void of sense!

THE DEMAGOGUE.

Hipp. 988.

οἱ γὰρ ἐν σοφοῖς
 φαῦλοι παρ' ὀχλῷ μουσικώτεροι λέγειν.

For the futile, held
 Worthless among the wise, their rattling tongues
 Roll on, attuned to charm the multitude.

See *Ramage*, p. 199.

EXILE.

Hipp. 1047.

ταχὺς γὰρ Ἀΐδης ῥᾶστος ἀνδρὶ δυστυχεῖ.
 ἀλλ' ἐκ πατρίδας φυγὰς ἀλητεύων χθονὸς
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
 μισθὸς γὰρ οὗτός ἐστιν ἀνδρὶ δυσσεβεῖ.

For to the tortur'd, death that quickly comes
 Brings ease; but exiled from thy country, drag
 In a strange land thy miserable life
 A vagabond: be this the villain's meed.

THE RIGHTEOUS AND THE GUILTY.

Hipp. 1339.

τοὺς γὰρ εὐσεβεῖς θεοὶ
 θήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυνμεν.

For when the righteous fall,
 The gods rejoice not; but in ruin sink
 The guilty, with their children and their house.

THE GREAT.

Hipp. 1465.

τῶν γὰρ μεγάλων ἀξιοπενθεῖς
 φῆμαι μᾶλλον κατέχουσιν.

For of the great reports
 That merit sorrow strike th' impression deep.

RICH HAVINGS WIN RESPECT.

Phæn. 438.

πᾶλαι μὲν οὖν ὑμνηθέν, ἀλλ' ὅμως ἐρῶ·
 τὰ χρήματ' ἀνθρώποισι τιμώτατα
 δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει.

Oft of old
 Hath this been said, let me repeat the saw,
 "Rich havings win respect, and bring to men
 The greatest power."

IF ALL JUDGED ALIKE, THERE WOULD BE NO DISPUTES.

Phæn. 499.

εἰ πᾶσι ταῦτόν καλὸν ἔφην σοφόν θ' ἄμα,
 οὐκ ἦν ἂν ἀμφιλεκτός ἀνθρώποις ἔρις·
 νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς,
 πλὴν ὀνομάσαι, τὸ δ' ἔργον οὐκ ἔστιν τόδε.

Of honour and of wisdom if alike
 All judged, nor contest nor debate would rise
 'Mongst men ; but 'tis not so ; the names they use
 In common ; but each gives his sense to them.

GLORY.

Phæn. 551.

περιβλέπεσθαι τιμιον ; κενὸν μὲν οὖν.
 ἢ πολλὰ μοχθεῖν πῶλλ' ἔχων ἐν δώμασι
 βούλει ; τί δ' ἔστι τὸ πλεόν ; ὀνομ' ἔχει μόνον·
 ἐπεὶ τὰ γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν.
 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί,
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
 θαν δὲ χρήζωσ', αὐτ' ἀφαιροῦνται πάλιν.
 [ὁ δ' ὀλβιος οὐ βέβαιος, ἀλλ' ἐφήμερος.]

To be conspicuous ? That's an empty glory :
 Or wouldst thou labour much, whilst thy rich house
 Possesses much ? And what is this abundance ?
 'Tis nothing but a name ; the temperate mind,
 Its wants supplied, checks each desire of more ;
 And mortal man enjoys not as his own
 His treasured stores ; but holds them as the gift
 Of the high gods, who at their pleasure will resume them.
 Wealth then hath no stability, but fleets
 With each loose hour.

See Ramage, p. 198. Prov. xxiii. 5.

THE RICH AND THE POOR.

Supp. 176.

σοφὸν δὲ πενίαν τ' εἰσορᾶν τὸν ὀλβιον,
 πένητά τ' εἰς τοὺς πλουσίους ἀποβλέπειν
 ζηλοῦνθ', ὡ' αὐτὸν χρημάτων ἔρως ἔχει,
 τὰ τ' ὀκτρά τοὺς μὴ δυστυχεῖς δεδορκέναι.

'Tis well when down on penury the rich
 Will deign to cast their eye, and penury
 Look upward to the rich, that emulation
 May spur these on to the desire of wealth ;
 And their high fortune may be taught to fear
 A mournful change.

THE GOOD IN LIFE IS IN GREATER PROPORTION.

Supp. 195.

ἀλλοιοὶ δὴ πόνησ' ἀμύλληθεις λόγῳ
 τοῦτ' ὅδ'. ἔλεξε γάρ τις ὡς τὰ χεῖρονα
 πλείω βροτοῖσιν ἔστι τῶν ἀμεινόντων.

ἐγὼ δὲ τοῖσις ἀντίαν γνώμην ἔχω,
 πλείω τὰ χρηστὰ τῶν κακῶν εἶναι βροτοῖς.
 εἰ μὴ γὰρ ἦν τόδ', οὐκ ἂν ἦμεν ἐν φάει.
 αἰνῶ δ' ὅς ἡμῖν βίον ἐκ πεφυρμένον
 καὶ θηριώδους θεῶν διεσταθμίσασα,
 πρῶτον μὲν ἐνθεὶς σύνεσις, εἶτα δ' ἀγγελον
 γλώσσαν λόγων δοῦς, ὥς γεγωνίσκειν ὅσα,
 τροφήν τε καρποῦ τῇ τροφῇ τ' ἀπ' οὐρανοῦ
 σταγόνας ὑδρηλὰς, ὥς τὰ γ' ἐκ γαλας τρέφῃ
 ἀρδῇ τε νηδύν' πρὸς δὲ τοῖσδε χείματος
 προβλήματ', αἰθὼν τ' ἐξαμύνεσθαι θεοῦ,
 πόντον τε ναυστολήμαθ', ὥς διαλλαγὰς
 ἔχομεν ἀλλήλοισιν ὧν πένοιτο γῆ.

Warmly this argument with others oft
 Have I disputed, who assert that ill
 To mortal man assign'd outweighs the good.
 Far otherwise I deem, that good is dealt
 To man in larger portions; were it not,
 We could not bear the light of life. That Power,
 Whatever god he be, that call'd us forth
 From foul and savage life, hath my best thanks.
 Inspiring reason first, he gave the tongue
 Articulate sounds, the intercourse of language:
 The growth of fruits he gave, and to that growth
 The heaven-descending rain, that from the earth,
 Cheer'd by its kindly dews, they might arise,
 And bear their life-sustaining food mature: to this
 The warm defence against th' inclement storm
 He taught to raise, and th' umbrageous roof
 The fiery sun excluding: the tall bark
 He gave to bound o'er the wide sea, and bear
 From realm to realm in grateful interchange
 The fruits each wants.

THE INNOCENT INVOLVED WITH THE GUILTY.

Supp. 226.

κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγούμενος
 τοῖς τοῦ νοσοῦντος πῆμασιν διώλεσε
 τὸν οὐ νοσοῦντα κοῦδὲν ἡδικηκότα.

Full oft the gods
 Crush in the ruins of the falling guilty,
 Entangled in their fall, the innocent.

See *Ramage*, p. 93.

THERE ARE THREE CLASSES IN EACH STATE.

Supp. 238.

τρεις γὰρ πολιτῶν μερίδες· οἱ μὲν δλβιοι
 ἀνωφελεῖς τε πλειόνων τ' ἐρῶσ' αἰέ.

οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου
 δεινοί, νέμοντες τῷ φθόγῳ πλείων μέρος,
 εἰς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακά,
 γλώσσαις πονηρῶν προστατῶν φηλούμενοι·
 τριῶν δὲ μοιρῶν ἡ' ἔν μέσῳ σώζει πόλεις,
 κόσμον φυλάσσουσ' ὅντιν' ἂν τάξῃ πόλις.

In each state
 Are mark'd three classes : of the public good
 The rich are listless, all their thoughts to more
 Aspiring ; they that struggle with their wants,
 Short of the means of life, are clamorous, rude,
 To envy much addicted, 'gainst the rich
 Aiming their bitter shafts, and led away
 By the false glosses of their silly leaders ;
 'Twixt these extremes there are who save the state,
 Guardians of order and their country's laws.

THE DUTY OF A SON TO HIS PARENTS.

Supp. 361.

τοῖς τεκοῦσι γὰρ
 δούσῃνος, ὅστις μὴ ἀντιδουλεύει τέκνων,
 κάλλιστον ἔρανον· δούς γὰρ ἀντιλάτνται
 παίδων παρ' αὐτοῦ τοιδ᾽, ἂν τοκεῦσι δῶ.

Unhappy is the son
 Who to his parents pays no ministry :
 That honourable service well performed,
 He from his sons receives in recompense
 The dutious reverence he had shewn his parents.

THE DEMAGOGUE.

Supp. 410.

οὐδ' ἔστιν αὐτὴν ὅστις ἐκχαυνῶν λόγους
 πρὸς κέρδος ἴδιον ἄλλος ἄλλοσε στρέφει.
 ὁ δ' ἀντίχ' ἡδὺς καὶ διδοὺς πολλὴν χάριν
 εἰσαυθὺς ἐβλαψ', εἰτα διαβολαῖς νέαις
 κλέψας τὰ πρόσθε σφάλματ' ἐξέδν δίκης.
 ἄλλως τε πῶς ἂν μὴ διορθέων λόγους
 ὁρθῶς δύναιτ' ἂν δῆμος εὐθύνει πόλιν ;
 ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους
 κρείσσω δίδωσι, γαπῶνος δ' ἀνὴρ πένης
 εἰ καὶ γένοιτο μὴ ἀμαθής, ἔργων ὅπο
 οὐκ ἂν δύναιτο πρὸς τὰ κοῖν' ἀποβλέπειν.
 ἡ δὲ νοσῶδες τοῦτο τοῖς ἀμείνοισιν,
 ὅταν πονηρὸς ἀξίωμ' ἀνὴρ ἐχῇ
 γλώσση κατασχῶν δῆμον, οὐδὲν ὦν τὸ πρῶν.

We know not there
 Th' inflated orator, whose rattling words,
 As interest prompts him, turns the multitude,
 Each diversely ; for he that gains to-day
 Their grace, and winds himself into their hearts,
 Offends to-morrow ; with fresh calumnies
 Then cloaks his former naughtiness, and steals
 From punishment. Shall they who want the skill
 To form their speech have skill to form the state
 Aright? Mature experience is a guide
 To wisdom, better than uncounsell'd haste.
 How should their minds, the poor, whose hands are hard
 With delving in the earth, unschool'd besides
 In knowledge, labour for the public weal?
 Ill fares it with the better ranks, when those
 Of low degree, by their audacious tongues,
 Start from their base obscurity to power.

See Ramage, pp. 234, 199.

A TYRANT.

Supp. 429.

οὐδὲν τυράννου δυσμενέστερον πόλει,
 ὅπου τὸ μὲν πρῶτιστον οὐκ εἰσὶν νόμοι
 κοινοί, κρατεῖ δ' εἰς τὸν νόμον κεκτημένους
 αὐτοὺς παρ' αὐτῶ, καὶ τόδ' οὐκέτ' ἐστ' ἴσον.
 γεγραμμένων δὲ τῶν νόμων δ' ἴ' ἀσθενῆς
 ὁ πλούσιός τε τὴν δίκην ἴσῃ ἔχει,
 ἔστιν δ' ἐνισπείν τοῖσιν ἀσθενεστέροις
 τὸν εὐτυχοῦντα ταῦθ', ὅταν κλύῃ κακῶς,
 νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων.
 τοῦλευθερον δ' ἐκείνο· τίς θέλει πόλει
 χρηστόν τι βούλευμ' εἰς μέσον φέρειν ἔχων ;
 καὶ ταῦθ' ὁ χρηζῶν λαμπρὸς ἐσθ', ὁ μὴ θέλων
 σιγᾷ. τί τούτων ἐστ' ἰσώτερον πόλει ;
 καὶ μὴν ὅπου γε δῆμος αὐθέντης χθονός,
 ὑποῦσιν ἀστοῖς ἡδεται νεανίας·
 ἀνὴρ δὲ βασιλεὺς ἐχθρὸν ἡγεῖται τόδε
 καὶ τοὺς ἀρίστους, οὓς ἂν ἡγήται φρονεῖν,
 κτείνει, δεδοικὼς τῆς τυραννίδος πέρι.
 πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις,
 ὅταν τις ὡς λειμῶνος ἥρινοῦ στάχυν
 τόλμας ἀφαιρῇ ἀπολωτίζῃ νέους ;
 κτᾶσθαι δὲ πλοῦτον καὶ βίον τί δεῖ τέκνους,
 ὥς τῷ τυράννῳ πλεόν' ἐκμοχθῇ βίον ;
 ἢ παρθελεύειν παῖδας ἐν δόμοις καλῶς,
 τερπνὰς τυράννοις ἡδονάς, ὅταν θέλῃ,

*δάκρυα δ' ἐτοιμάζουσι; μὴ ζῶντι,
εἰ τὰμὲν τέκνα πρὸς βίαν συμφέεται.*

Of all the evils that infest a state,
A tyrant is the greatest : there the laws
Hold not one common tenor ; his sole will
Commands the laws, and lords it over them ;
This power thou hast not. Where the laws are written,
The weak, the rich have all one equal course
Of justice ; and the lower ranks, when wrong'd,
Know their redress against injurious greatness ;
And penury, with justice on its side,
Triumphs o'er riches : this is to be free.
Is there a mind that teems with noble thought,
And useful to the state ? He speaks that thought,
And is illustrious : else, he holds his peace.
Is not this equal right ? When a free people
Are sovereigns of their land, the state stands firm,
And glories in its rising youth that pay
A prompt obedience. To a tyrant this
Is hateful : all the virtuous and the wise
His gloomy jealousy devotes to death.
How can that state be firm where ruthless power,
Like a scythe sweeping o'er the vernal meads,
Cuts off each braver spirit, and mows down
Youth's opening flowerets ? Who would toil to raise
Stores for his sons and riches, when anon
A tyrant comes and seizes what his toil
Hath raised ? Or who to virgin modesty
With care would form his daughters in his house,
If for a tyrant's pleasure they are train'd
To revel in their charms, and wring the tear
From the sad parent's eye ? Let me not live
To see my daughters thus by violence
Dragg'd to a wanton bed.

DISCRETION.

Supp. 506.

*φιλεῖν μὲν οὖν χρὴ τοὺς σοφοὺς πρώτων τέκνα,
ἐπειτα τοκέας πατρίδα θ', ἣν αὖτε χρῶν
καὶ μὴ κατὰξαι· σφαλέρων ἡγεμῶν θρασὺς
ρεῶς τε ναύτης· ἡσυχος καιρῷ σοφός.
καὶ τοῦτό τοι τάνδρεϊον, ἢ προμηθεῖα.*

A wise man's love streams to his children first,
Next to his parents, to his country thence,
Studious to raise its glory, not to crush it.
A daring leader is a dangerous thing :
The pilot too is wise, who knows his time
To moor his ship in safety : and I hold
Discretion to be man's most manly part.

SOUL AND BODY.

Supp. 531.

έάσατ' ἤδη γῆ καλυφθῆναι νεκρούς.
 ὅθεν δ' ἕκαστον εἰς τὸ σῶμ' ἀφίκετο,
 ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
 τὸ σῶμα δ' εἰς γῆν· οὔτε γὰρ κεκτῆμεθα
 ἡμέτερον αὐτὸ πλὴν ἐνοικῆσαι βίον,
 κάπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.

Permit then that the dead
 Be in the earth entomb'd. Each various part,
 That constitutes the frame of man, returns
 Whence it was taken ; to th' ethereal sky
 The soul, the body to its earth : of all,
 Nought, save this breathing space of life, our own :
 The earth then, which sustain'd it when alive,
 Ought to receive it dead.

See Ramage, p. 28.

LIFE IS A THEATRE.

Supp. 549.

ἀλλ', ὦ μάταιοι, γνῶτε τάνθρωπων κακά·
 παλαίσμαθ' ἡμῶν ὁ βίος, εὐτυχούσι δὲ
 οἱ μὲν τάχ', οἱ δ' ἐσαύθις, οἱ δ' ἤδη βροτῶν.
 τρυφᾷ δ' ὁ δαίμων· πρὸς τε γὰρ τοῦ δυστυχοῦς,
 ὡς εὐτυχῆς ἦ, τίμος γεραίρεται,
 ὁ δ' δλβιὸς νυν πνεῦμα δαιμονίων λιπεῖν
 ὑψηλὸν αἶρει.

Go, shallow men, and learn
 The state of man : Life is a theatre,
 Where each essays the contest ; early some
 Have held the prize, some now, hereafter some,
 And fortune plays the wanton : by the wretched
 Greatly revered, that she may favour him ;
 And by the happy held in honour high,
 Who dreads the veering gale.

See Grocott, p. 7.

COURAGE VAIN.

Supp. 596.

ἀρετὴ δ' οὐδὲν φέρει
 βροτοῖσιν, ἢν μὴ τὸν θεὸν χρῆζοντ' ἐχῇ.

Vain in mortal man
 Is courage, if the gods deny their aid.

VANITY OF MEN.

Supp. 744.

ὦ κεοὶ βροτῶν,
οἳ τόξον ἐντείνοντες ὡς καιροῦ πέρα,
καὶ πρὸς δίκης γε πολλὰ πάσχοντες κακὰ,
φίλοις μὲν οὐ πείθεσθε, τοῖς δὲ πράγμασι.

The vanity of men! Beyond the mark
They aim their shafts; and suffering many ills
With justice, scorn th' advice of friends, but learn
From the severe event.

THE BRAVE MAN.

Supp. 910.

τὸ γὰρ τραφῆναι μὴ κακῶς αἰδῶ φέρει·
αἰσχύνεται δὲ τὰ γὰρ δ' ἀσκήσας ἀνὴρ
κακὸς κεκληθῆσθαι πᾶς τις. ἡ δ' εὐανδρία
διδασκός, εἴπερ καὶ βρέφος διδάσκεται
λέγειν ἀκούειν θ' ὦν μάθῃσιν οὐκ ἔχει.
ἃ δ' ἂν μάθῃ τις, ταῦτα σώζεσθαι φιλεῖ
πρὸς γῆρας. οὕτω παῖδας εὖ παιδεύετε.

A generous education
Inspires an honest shame: the brave man, train'd
To high exploits, would blush when danger calls
To be found recreant: valour may be taught,
E'en as we teach a child to speak, to hear,
What, till so taught, he knows not; and such lore
The man with fondness to old age retains:
Incitements strong to train your children well.

TO BE TWICE YOUNG.

Supp. 1080.

οἶμοι· τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε,
νέους δις εἶναι καὶ γέροντας αὖ πάλιν;
ἀλλ' ἐν δόμοις μὲν ἦν τι μὴ καλῶς ἔχῃ,
γνώμαισιν ὑστέραισιν ἐξορθούμεθα,
αἰῶνα δ' οὐκ ἔξεστιν. εἰ δ' ἤμεν νέοι
δις καὶ γέροντες, εἰ τις ἐξημάρτανε,
διπλοῦ βίου λαχόντες ἐξωρθούμεθ' ἄν.

Ah, why is it denied to mortal man
Twice to be young, and thence return again
To hoary age? For in domestic business,
If aught be ill-conducted, after thought
May counsel better; but in life this power
We have not. Might we twice be young, twice old,
Such double age would give us room t' amend
What was amiss.

NOTHING DEARER THAN A DAUGHTER.

Supp. 1100.

πατρὶ δ' οὐδὲν ἥδιον
γέροντι θυγατρὸς· ἀρσένων δὲ μείζονες
ψυχὰς, γλυκεῖαι δ' ἦσσαν εἰς θωπεύματα.

To a father waxing old
Nothing is dearer than a daughter; sons
Have spirits of higher pitch, but less inclined
To sweet endearing fondness.

AFFLICTION FOR DEATH OF CHILDREN.

Supp. 1122.

Τί γὰρ ἂν μείζον τοῦδ' ἐπὶ θνατοῖς
Παθὸς ἐξεύροις,
Ἥ τέκνα θανόντ' ἐσιδέσθαι.

A greater grief
Can mortals know through all the various ills
Of life than this, to see their children dead?

HOPE ALWAYS.

Her. Fur. 105.

οὗτος δ' ἀγὴρ ἀριστος ὅστις ἐλπίζει
πέποιθεν δέ· τὸ δ' ἀπορεῖν ἀνδρὸς κακοῦ.

His worth shines forth the brightest, who in hope
Always confides: the abject soul despairs.

THE GOOD.

Her. Fur. 235.

ἀρ' οὐκ ἀφορμὰς τοῖς λόγοισιν ἀγαθοῖ
θνητῶν ἔχουσι, κὰν βραδύς τις ᾗ λέγειν;

Are not the good, though to opprobrious words
Slow, oft provoked by wrongs to give them vent?

SEDITION.

Her. Fur. 272.

οὐ γὰρ εἰς φρονεῖ πόλις
στάσει νοσοῦσα καὶ κακοῖς βουλευμασιν.

Ill fares it with that unwise state, which shakes
With base sedition, and ill counsels rent.

See *Ramage*, p. 424.

H

FATE.

Her. Fur. 309.

τὰς τῶν θεῶν γὰρ ὅστις ἐκμοχθεῖν τύχας
 πρόθυμός ἐστιν, ἢ προθυμία δ' ἀφρίσκει·
 ὃ χρὴ γὰρ εὐδελὶς μὴ χρεῶν θήσει ποτέ.

He, who strives against
 Heaven-sent calamities, strives but to shew
 His folly; for the necessary ill
 Will come—its fatal course no god can check.

See Ramage, pp. 458, 466.

INCONSTANCY OF HUMAN THINGS.

Her. Fur. 502.

ἀλλ', ὦ γέροντες, μικρὰ μὲν τὰ τοῦ βίου·
 τούτων δ' ὅπως ἥδιστα διαπεράσσετε,
 ἐξ ἡμέρας εἰς νύκτα μὴ λυπούμενοι.
 ὥς ἐλπιδας μὲν ὁ χρόνος οὐκ ἐπιστάται
 σῶζειν, τὸ δ' αὐτοῦ σπουδάσας διέπτατο.

Ye good old men,
 Brief are the affairs of life; pass, then, its course
 In sweet tranquillity, nor grieve yourselves
 From morn till night; time knows not to preserve
 Hope, but, attentive to its own concerns,
 Wings its swift flight.

See Ramage, pp. 1, 101, 208.

INGRATITUDE.

Her. Fur. 1223.

χάρων δὲ γηράσκουσιν ἐχθαίρω φίλων
 καὶ τῶν καλῶν μὲν ὅστις ἀπολαύειν θέλει,
 συμπλεῖν δὲ τοῖς φίλοις δυστυχούσιν οὐδ'.

Abhorr'd be they
 Who let th' impression of a friend's kind deeds
 Fade from their heart; and they who wish to share
 His prosperous gale, but in the adverse storms
 Forsake his bark.

See Ramage, p. 1.

TWO TO ONE IS ODDS.

Heracl. 275.

μᾶς γὰρ χειρὸς ἀσθενὲς μάχη.
 Weak the conflict of one hand.

WOMAN.

Heracle. 476.

γυναικὶ γὰρ σιγῇ τε καὶ τὸ σωφρονεῖν
κάλλιστον, εἰσω θ' ἥσυχον μένεν δόμων.

For silence and a chaste reserve
Is woman's genuine praise, and to remain
Quiet within the house.

See Ramage, p. 290.

NO ONE HAPPY BEFORE HIS DEATH.

Heracle. 863.

τῇ δὲ νῦν τύχῃ
βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,
τὸν εὐτυχεῖν δοκούντα μὴ ζηλοῦν, πρὶν ἂν
θανόντι ἴδῃ τις ὥς ἐφήμεροι τύχαι.

But his present state
To all proclaims aloud this solemn truth,
That the fair-seeming bliss of mortal man
Deserves not admiration ere we see
His death; so suddenly his fortunes change.

See Ramage, p. 241.

HIGH AND HUMBLE LIFE.

Iphig. in Aul. 18.

ζηλώ δ' ἀνδρῶν δὲ ἀκινδυνον
βίον ἐξεπέρας' ἀγνώσ, ἀλεεῖς
τοὺς δ' ἐν τιμαῖς ἦσσαν ἐπαυῶ.

I envy all who pass their lives secure
From danger, to the world, to fame unknown;
But those to greatness raised I envy not.

THE WILY TONGUE.

Iphig. in Aul. 333.

πονηρὸν γλῶσσ' ἐπὶ φθόρον σοφῇ.
The wily tongue is a detested ill.

THE WAVERER.

Iphig. in Aul. 334.

νοῦς δέ γ' οὐ βέβαιος ἀδικον κτῆμα καὶ σαφὲς φίλοις.
The wav'ring mind is a base property.

THE MAN RAISED TO POWER.

Iphig. in Aul. 345.

ἄνδρα δ' οὐ χρεὼν
τὸν ἀγαθὸν πρῶσσοιτα μεγάλα τοῖς τρόποις μεθιστάναι,
ἀλλὰ καὶ βέλαιον εἶναι τότε μάλιστα τοῖς φίλοις
ἥνίκ' ὠφελεῖν μάλιστα δυνατός ἐστιν εὐτυχῶν.

Ill it becomes

An honest man, but then most to be approved,
Firm to his friends, when through his advanced state
He most can serve them.

THE RULER OF A STATE.

Iphig. in Aul. 373.

μηδέν' οὐ χρέους ἑκατὶ προστάτην θέλμην χθονός,
μηδ' ὅπλων ἀρχοντα· νοῦν χρή τὸν στρατηλάτην ἔχειν·
πόλεος ὡς ἀρχῶν ἀνὴρ πᾶς, ξύνεσιν ἢν ἔχων τύχῃ.

Never for his wealth

Would I appoint a ruler o'er the state,
Or chief in arms; wisdom should mark the man
Who in his country bears the sov'reign sway;
Every man sage in counsel is a leader.

THE NOBLE AND IGNOBLE.

Iphig. in Aul. 446.

ἡ δυσγένεια δ' ὡς ἔχει τι χρήσιμον.
καὶ γὰρ δακρύσαι βῆδ' αὐτοῖς ἔχει,
ἅπαντά τ' εἰπεῖν. τῷ δὲ γενναίῳ φύσιν
ἀνολβα ταῦτα. προστάτην δὲ τοῦ βίου
τὸν ὄγκον ἔχομεν τῷ τ' ὀχλῷ δουλεύομεν.

What advantages attend

Ignoble birth? They are allow'd to weep,
And utter sad complaints; but to the noble
This is denied; led by the pride of rank,
Which rules us, to the people we are slaves.

LOVE.

Iphig. in Aul. 343.

Μάκαρες οἱ μετρίας θεοῦ
μετὰ τε σωφροσύνας μετέ-
σχον λέκτρων Ἀφροδίτας,
γαλακτεῖα χρησάμενοι
μαιομένων οἰστῶν, ὅθι δὴ
δίδουμι Ἔρως ὁ χρυσοκόμας
τόξ' ἐντέλλεται χαρίτων,

τὸ μὲν ἐπ' εὐαίῳσι πότμῳ,
τὸ δ' ἐπὶ συγχύσει βιοτᾶς.
ἀπενέπω νῦν ἀμετέρων,
Κύπρι καλλίστα, θαλάμῳ.
εἴη δέ μοι μετρία μὲν
χάρις, πόθοι δ' ὄσιοι,
καὶ μετέχοιμι τᾶς Ἀφροδί-
τας, πολλὰν δ' ἀποθείμαν.

How blest their golden days, who prove
The gentle joys of temp'rate love,
When modest Venus on the couch attends,
Pleased with tranquillity to dwell !
But high the madd'ning passions swell,
When both his bows the bright-hair'd tyrant bends :
One by the Graces' strung, imparts
Pure joys that brighten in our hearts ;
And one, life's wild tumultuous war.
Far, beauteous queen, from us may this be far :
Mine be Love's pure and temp'rate grace,
The holy flame of chaste desire,
Mild Venus, in my breast inspire ;
There never have ungovern'd passion place.

THE POWERFUL.

Iphig. in Aul. 596.

θεοὶ τοὶ κρείσσους ὧς τ' ὀλβοφόροι
ταῖς οὐκ εὐδαίμοσι θνατῶν.

To th' inferior ranks of life
The powerful and the wealthy are as gods.

A DAUGHTER.

Iphig. in Aul. 688.

ἀποστολαὶ γὰρ μακάριαι μὲν, ἀλλ' ὅμως
δάκνουσι τοὺς τεκόντας, ὅταν ἄλλοις δόμοις
παῖδας παραδιδῷ πολλὰ μοχθήσας πατὴρ.

Happy is it so to place
A daughter ; yet it pains a father's heart
When he delivers to another house
A child, the object of his tender care.

A WIFE.

Iphig. in Aul. 749.

χρὴ δ' ἐν δόμοισιν ἄνδρα τὸν σοφὸν τρέφειν
γυναῖκα χρηστὴν κάγαθὴν, ἢ μὴ τρέφειν.
A wise man in his house should find a wife,
Gentle and courteous, or no wife at all.

A MOTHER.

Iphig. in Aul. 917.

δεῶν τὸ τίκεν καὶ φέρεי φίλων μέγα
 πᾶσιν τε κοινὸν ὄσθ' ὑπεράμυνεν τέκνων.

To be a mother is the amplest source
 Of nature's dear affections ; this, to all,
 Is common, for their children's anxious thought.

See Grocott, p. 253.

TO MELT AT OTHER'S WOES.

Iphig. in Aul. 919.

ὑψηλόφρων μοι θυμὸς αἰρεται πρόσω,
 ἐπίσταται δὲ τοῖς κακοῖσι τ' ἀσχαλᾶν
 μετρίως τε χαίρειν τοῖσιν ἐξωγκιμένοις.

To noblest thoughts my towering soul is raised,
 Which at the woes of others knows to melt,
 And bear with moderation fortune's smiles.

See Grocott, p. 447.

LEAN NOT TO YOUR OWN UNDERSTANDING.

Iphig. in Aul. 924.

ἔστιν μὲν οὖν ὣ' ἥδ' ἢ μὴ λαν φρονεῖν,
 ἔστιν δὲ χρόνου χρησιμὸν γνώμην ἔχειν.

There is a time when not to build too much
 On our own wisdom is agreeable ;
 But then there is a time when to exert
 Our judgment is of use.

See Prov. iii. 5.

THE GOOD.

Iphig. in Aul. 979.

αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινα
 μισοῦσι τοὺς αἰνούντας, ἢν αἰνῶσ' ἀγαν.

For the good when praised
 Feel something of disgust, if to excess
 Commended,

THE DISTRESSED.

Iphig. in Aul. 984.

ἀλλ' οὖν ἔχει τοι σχῆμα, κἂν ἀπωθεν ᾗ
 ἀνὴρ ὁ χρηστός, δυστυχοῦντας ὠφελεῖν.

Yet lovely is the sight
 When, stranger though he be, to the distress'd
 A good man gives assistance.

SILENCE GIVES CONSENT.

Iphig. in Aul. 1142.

αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου
 E'en thy silence and thy sighs
 Confess it.

DUTY OF A WIFE.

Iphig. in Aul. 1157.

οὐ σοι καταλλαχθεῖσα περὶ σέ καὶ δόμους
 συμμαρτυρήσεις ὡς ἀμεμπτος ἦν γυνή,
 εἰς τ' Ἀφροδίτῃν σωφρονούσα καὶ τὸ σὸν
 μελαθρον ἀβύσσου, ὅσπερ σ' εἰσώντα τε
 χαίρειν θύραζε τ' ἐξίοντα εὐδαμονοῦν.
 σπάνιον δὲ θήρευσ' ἀνδρὶ τοιαύτῃ λαβεῖν
 δάμαρτα· φλαύραν δ' οὐ σπάνις γυναῖς ἔχειν.

To thee and to thy house my thoughts
 Thus reconciled, thou shalt thyself attest
 How irreproachable a wife I was,
 How chaste, with what attention I increased
 The splendour of thy house, that ent'ring there
 Thou hadst delight, and going out, with thee
 Went happiness along. A wife like this
 Is a rare prize: the worthless are not rare.

LIFE.

Iphig. in Aul. 1250.

τὸ φῶς τὸδ' ἀνθρώποισιν ἡδιστον βλέπειν,
 τὰ νέρθε δ' οὐδέν· μαινεται δ' ὅς ἐστι χεῖται
 θανεῖν. κακῶς ζῆν κρείσσον ἢ καλῶς θανεῖν.

To view the light of life
 To mortals is most sweet, but all beneath
 Is nothing; of his senses is he left
 Who hath a wish to die; for life, though ill,
 Excels what'er there is of good in death.

THE MULTITUDE.

Iphig. in Aul. 1558.

τὸ πολὺ γὰρ δεινὸν κακόν.

The many are, indeed,
 A dreadful ill.

THE GODS SAVE WHOM THEY LOVE.

Iphig. in Aul. 1610.

ἀπροσδόκητα δὲ βροτοῖς τὰ τῶν θεῶν,
 σῶζουσὶ θ' οὐδ' φιλοῦσιν.

To mortal men
Things unexpected oft the gods dispense,
And whom they love they save.

THE COWARD IS VALIANT IN THE DARK.

Rhes. 69.

ἐν ὀφρῳ δραπέτης μέγα σθένει.
A flying slave
Feels his force active in the shades of night.

MEN HAVE DIFFERENT NATURES.

Rhes. 106.

*ἀλλ' οὐ γὰρ αὐτοὺς πάντ' ἐπίστασθαι βροτῶν
πέφυκεν· ἄλλω δ' ἄλλο πρόκειται γέρας,
σὲ μὲν μάχεσθαι, τοὺς δὲ βουλεύειν καλῶς.*

But nature to no mortal grants
Knowledge of all things, but to each assigns
His different part; to thee to fight, to some
Deliberate prudence.

See Ramage, p. 220.

A GLORIOUS DEATH.

Rhes. 758.

*θαρεῖν γὰρ εὐκλείως μὲν, εἰ θαρεῖν χρεῶν,
λυπρὸν μὲν οἶμαι τῷ θανόντι· πῶς γὰρ σθ' ;
τοῖς ζῶσι δ' ὄγκος καὶ δόμων εὐδοξία.*

To die with glory, if a man must die,
To him that dies is mournful; nature thus
Ordains; but to the living, to his house
Is triumph, is renown; but we are fallen,
Unthinking and inglorious.

AFFLICTION.

Troad. 470.

*δμῶς δ' ἔχει τι σχῆμα κυκλήσκειν θεοῖς,
ὅταν τις ἡμῶν δυστυχῇ λάβῃ τύχην.*

Yet, when affliction rends the anguish'd heart,
We with becoming grace invoke the gods.

See Ramage, p. 376.

THE DEAD.

Troad. 602.

*ὁ θανὼν δ' ἐπι-
λάθεται ἀλγέων ἀδάκρυτος.*

The dead forgets
His sorrows, and tears stream down no more.

See Eccl. ix. 5.

TEARS.

Troad. 605.

ὥς ἡδὺ δάκρυα τοῖς κακῶς πεπραγόσι
θρήνων τ' ὄδυρμοι μούσᾳ θ', ἡ λύπας ἔχει.

How sweet are tears to those who suffer ill !
Sweet are the strains of lamentation, sweet
The mournful Muse that tunes her notes to woe.

See Ramage, p. 260.

TO FALL FROM HIGH FORTUNE.

Troad. 627.

τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω,
τοῦ ζῆν δὲ λυπρῶς κρείσσον ἔστι καταβαλεῖν.
ἀλγεῖ γὰρ οὐδὲν τῶν κακῶν ἡσθημένος·
ὁ δ' εὐτυχήσας εἰς τὸ δυστυχές πεσὼν
ψυχὴν ἀλάτῃ τῆς πάροιθ' εὐπραξίας.

Not to be born, I argue, and to die
Are equal ; but to die is better far
Than to live wretched ; for he knows no grief
Who hath no sense of misery ; but to fall
From fortune's blessed height, to the low state
Of abject wretchedness, distracts the soul
With the keen sense of former happiness.

See Ramage, p. 352.

A WIFE.

Troad. 649.

γλώσσης τε συγὴν ὄμμα θ' ἥσυχον πόσει
παρεῖχον· ἦδεν δ' ἀμὲ χρὴν νικᾶν πόσει,
κείνῃ τε νίκην ὦν ἐχρὴν παρίεσθαι.

With silence of the tongue
And cheerfulness of look I entertain'd
My husband ; where my province to command
I knew, and where to yield obedience to him.

A SECOND MARRIAGE.

Troad. 660.

καίτοι λέγουσιν ὡς μί' εὐφρόνη χαλᾷ
τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λέχος·
ἀπέπτυσ' αὐτήν, ἦτις ἀνδρα τὸν πάρος
καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ.

ἀλλ' οὐδὲ πῶλος ἦν ἂν διαίτην
 τῆς συντραφείσης, ῥαδίως ἔλξει ζυγόν.
 καίτοι τὸ θηριώδες ἀφθογγόν τ' ἔφυ
 ξυνέσει τ' ἀχρηστον τῇ φύσει τε λείπεται.

Short time, they say, to a new love disarms
 A woman's hate; but her my soul abhors
 Who for new nuptials alights her former husband,
 And loves another; e'en the social steed,
 Divided from its fellow, draws the yoke
 Reluctant; yet the beast, by nature form'd
 Less excellent, nor speech nor reason knows.

GOD RULES WITH JUSTICE.

Troad. 884.

ὦ γῆς ὄχημα κάπ' ἡ γῆς ἔχων ἔδραν,
 ὅστις ποτ' εἰ σύ, δυστόκαστος εἰδέναι,
 Ζεὺς, εἴτ' ἀνάγκη φύσεος εἶτε νοῦς βροτῶν,
 προσευξάμην σε· πάντα γὰρ δι' ἀψόφου
 βαίνων κελεύθου κατὰ δίκην τὰ θνήτ' ἄγει.

O Jove, who rulest the rolling of the earth,
 And o'er it hast thy throne, whoe'er thou art,
 The ruling mind, or the necessity
 Of nature, I adore thee; dark thy ways,
 And silent are thy steps: to mortal man
 Yet thou with justice all things dost ordain.

See *Pa.* cxlv. 17.

FORTUNE.

Troad. 1203.

θνητῶν δὲ μῶρος ὅστις εἰ πράσσειν δοκῶν
 βέβαια χάλρει· τοῖς τρόποις γὰρ αἱ τύχαι
 ἐμπληκτος ὡς ἄνθρωπος, ἄλλοι' ἄλλοσε
 πηδῶσι, κούδεις αὐτὸς εὐτυχεῖ ποτε.

Of mortals him I deem
 Unwise, who thinking that his state is blest,
 Joys as secure; for Fortune, like a man
 Distemper'd in his senses, this way now,
 Now that way leaps, inconstant in her course.
 No mortal knows stability of bliss.

See *Ramage*, pp. 208, 101.

THE DEAD.

Troad. 1248.

δοκῶ δὲ τοῖς θανούσι διαφέρειν βραχέ,
 εἰ πλουσιών τις τεύχεται κτερισμάτων.
 κενὸν δὲ γάρβωμ' ἐστὶ τῶν ζώντων τόδε.

But little it imports
The dead, I think, if any shall obtain
Magnificent and costly obsequies;
Vain affectation of the living this.

THE DEMAGOGUE.

Hec. 254.

ἀχάριστον ὑμῶν σπέρι', ὅσοι δημηγόρους
ζηλοῦτε τιμὰς· μηδὲ γινώσκουσθέ μοι,
οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἦν τοῖσι πολλοῖς πρὸς χάρι' λέγῃ τέ τι.

A thankful tribe you are, who fill your tongues
To popular grace; would I had never known you!
Of injuries to friends you reckon not, if
Your fine speech wins the favour of the people.

WEIGHT OF COUNSEL.

Hec. 294.

λόγος γὰρ ἐκ τ' ἀδοξούντων ἴων
καὶ τῶν δοκούντων αὐτὸς οὐ ταῦτόν σθένει.

'Tis not the counsel but the speaker's worth
That gives persuasion to his eloquence.

See Ramage, p. 437.

NOBILITY.

Hec. 379.

δευρὸς χαρακτήρ κάπσιμος ἐν βροτοῖς
ἐσθλῶν γενέσθαι, κάπλι μείζον ἔρχεται
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

Strong is the mark, illustrious the high impress
Of noble birth, from great to greater still
Advancing, when the dignity of virtue
Reflects fresh lustre on nobility.

See Ramage, p. 262.

THE GOOD AND THE BAD.

Hec. 595.

ἄνθρωποι δ' αἰ
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορὰς ὕπο
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰ;
ἀρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί;
ἔχει γὰρ μέντοι καὶ τὸ θρεφθῆναι καλῶς
δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εἰδὲ μάθῃ,
οἶδεν τῇ γ' αἰσχρὸν κακόν· τοῦ καλοῦ μαθὼν.

With man it is not so ;
 The bad can never be but bad, the good
 But good ; uninjured by calamity,
 His nature braves the storm, and is good always.
 But whence this difference ? from the parents is it,
 Or from instruction ? In the school of honour
 Is virtue learn'd ; and he that's nurtured there,
 Knows by the law of honour what is base.

THE SAILOR.

Hec. 606.

*ἐν τοι μυρίῳ στρατεύματι
 ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
 κρείσσων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.*
 In a large army some are riotous ;
 Like wildfire runs the sailor's insolence ;
 And not to be flagitious is a crime.

LAW.

Hec. 799.

*ἀλλ' οἱ θεοὶ σθένουσι χῶς κείνων κρατῶν
 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγοῦμεθα
 καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρσμένοι.*

For by the law we judge
 That there are gods, and form our lives—the bounds
 Of justice and injustice mark'd distinct.

PERSUASION.

Hec. 813.

*ὦ τάλαυ' ἐγώ.
 τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 μοχθοῦμεν ὥς χρή πάντα καὶ μαστεύομεν,
 πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνῃν,
 οὐδέν τι μᾶλλον εἰς τέλος σπουδάζομεν
 μισθοὺς δίδόντες μαθηταίην, ἢ ἥ ποτε
 πείθειν ἃ τις βούλοιο τυγχάνειν θ' ἑμα ;*

Why should poor mortals with incessant care
 Each unavailing science strive t' attain,
 And slight, as nothing worth, Divine Persuasion,
 Whose powerful charms command the hearts of men,
 And bend them unreluctant to her will ?

THE EVENTS OF LIFE.

Hec. 846.

*δεῦν γε, θνητοῖς ὥς ἅπαντα συμπίπτει,
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,*

φίλους τιθέντες τοὺς γε πολεμωτάτους,
 ἔχθρους τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.
 How wonderful th' events of human life,
 Its laws determined by necessity,
 Changing the sternest foe to a kind friend,
 And the kind friend to a malignant foe !

THE BOASTED LIBERTY OF MAN.

Hec. 864.

οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
 ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαί
 εἰργοῦσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
 Vain is the boast of liberty in man ;
 A slave to fortune, or a slave to wealth,
 Or by the people or the laws restrain'd,
 He dares not act the dictates of his will.

THE WICKED.

Hec. 902.

πᾶσι γὰρ κωὸν τόδε,
 ἰδίᾳ θ' ἐκδῶψ καὶ πόλει, τὸν μὲν κακὸν
 κακὸν τι πᾶσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.
 For the general good
 Of individuals and of states requires
 That vengeance overtake th' unrighteous deed,
 And virtue triumph in her just reward.

WOMEN.

Hec. 1177.

ὥς δὲ μὴ μακροὺς τείνω λόγους,
 εἰ τις γυναῖκας τῶν πρὶν εἰρηκεν κακῶς,
 ἢ νῦν λέγων τίς ἐστιν ἢ μέλλει λέγειν,
 ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω·
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοῖνδ'· ὁ δ' αἰεὶ ξυντυχῶν ἐπίσταται.

To be brief,

If any in past times with severe taunts
 Have censured women, if now any vents
 His obloquies, or shall hereafter vent,
 In one brief sentence I comprise the whole,
 It is a breed, not all th' extended earth,
 Nor the sea's ample depths produce the like ;
 This truth he feels the most who knows them best.

See Ramage, pp. 5, 299, 313.

FRIENDSHIP.

Hec. 1226.

ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατος
 φίλοι· τὰ χρηστά δ' αὖθ' ἕκαστ' ἔχει φίλους.

In adverse hours the friendship of the good
 Shines most; each prosperous day commands its friends.

See Ramage, pp. 257, 296.

A RUDE HUSBAND.

Hel. 296.

ἀλλ' ὅταν πρὸς πικρὸς
 ξυνῇ γυναικί, καὶ τὸ σῶν ἐστιν πικρὸν
 θανεῖν κρείσσω.

When the wife endures
 Th' ungentle converse of a husband rude
 In manners, in his person rude, to die
 Were rather to be wish'd.

NOTHING STRONGER THAN NECESSITY.

Hel. 513.

λόγος γάρ ἐστιν οὐκ ἐμὸς, σοφῶν δ' ἔπος,
 δεινῆς ἀνάγκης οὐδὲν ἰσχύει πλεον.

Not mine

This saying, but the sentence of the sage,
 Nothing is stronger than necessity.

See Ramage, p. 473.

DIFFERENT FORTUNES TO DIFFERENT MEN.

Hel. 710.

ὦ θύγατερ, ὁ θεὸς ὡς ἔφν τι παικίλον
 καὶ δυστέκμαρτον. εἰ δέ τις ἀναστρέφει
 ἐκείσε κάκεισ' ἀναφέρων· ὁ μὲν ποιεῖ,
 ὁ δ' οὐ ποήσας αὖθις δαλνται κακῶς,
 βέβαιον οὐδὲν τῆς αἰ τύχης ἔχων.

The gods, my child, to different men assign
 Fortunes as different: in their counsels dark,
 Nor traced by human wisdom, they with ease
 Effect their various purposes; one toils,
 Another knows not toil, but all at once
 Ruin o'erwhelms him.

See Ramage, p. 288.

PRUDENCE.

Hel. 756.

κούδεις ἐπλούτησ' ἐμπύρουσιν ἀργὸς ὦν·
γνώμη δ' ἀρίστη μάντις ἢ τ' εὐβουλία.

Never was man made rich on hallow'd flames
By idly gazing: the best augury
Is prudence, which to well-weigh'd counsels guide.

See Ramage, p. 473.

LIGHT LIES THE EARTH ON THE BRAVE.

Hel. 851.

εἰ γὰρ εἰσιν οἱ θεοὶ σοφοί,
εὐψυχὸν ἄνδρα πολεμίων θανάτῳ ὑπο
κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονί,
κακοὺς δ' ἐφ' ἔρμα στερεὸν ἐκβάλλουσι γῆς.

No; for the gods are wise,
And on the brave man, fallen beneath his foes,
Light in his tomb will lie the earth; but heap
Its gross and cumbrous burden on the base.

THE UNRIGHTEOUS.

Hel. 1030.

οὐδεὶς ποτ' εὐτύχησεν ἐκδικος γηγῶς,
ἐν τῷ δικαίῳ δ' ἐλπιδες σωτηρίας.

Never did blessings on th' unrighteous wait;
But hopes of safety ne'er forsake the just.

THE LABOURER.

Elect. 75.

εἰσιόντι δ' ἐργάτῃ
θέρπεθεν ἡδὺ τάνδον εὐρίσκειν καλῶς.

Abroad, with pleasure to his house returns,
Accustom'd all things grateful there to find.

See Ramage, p. 421.

THE NOBLE TO BE JUDGED BY MANNERS AND BY DEEDS.

Elect. 568.

οὐκ ἔστ' ἀκριβὲς οὐδὲν εἰς εὐανδρίαν·
ἔχουσι γὰρ παραγμὸν αἱ φύσεις βροτῶν.
ἡδὴ γὰρ εἶδον ἄνδρα γενναίου πατρὸς
τὸ μηδὲν ὄντα, χρηστά τ' ἐκ κακῶν τέκνα,

λιμόν τ' ἐν ἀνδρὸς πλουσίου φρονήματι,
 γνώμην τε μεγάλην ἐν πένητι σώματι.
 πῶς οὖν τις αὐτὰ διαλαβὼν ὀρθῶς κρινεῖ;
 πλούτῳ; ποτηρῷ γ' ἄρα χρήσεται κριτῇ.
 ἢ τοῖς ἔχουσι μηδέν; ἀλλ' ἔχει νόσον
 πενία, διδάσκει δ' ἀνδρα τῇ χρεῖα κακόν.
 ἀλλ' εἰς θπλ' ἔλθω; τίς δὲ πρὸς λόγχην βλέπων
 μάρτυς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός;
 κράτιστον εἰκῇ ταῦτ' ἔαν ἀφειμένα.
 οὗτος γὰρ ἀνὴρ οὐτ' ἐν Ἀργείοις μέγας
 οὐτ' αὖ δοκῇσι δωμάτων ὠγκωμένος,
 ἐν τοῖς τε πολλοῖς ὢν ἄριστος εὐρέθη.
 οὐ μὴ φρονήσῃθ', οἱ κενῶν δοξασμάτων
 πλήρεις πλανᾶσθε· τῇ δ' ὁμίλῃ βροτοὺς
 κρινεῖτε καὶ τοῖς ἤθεσαν τοὺς εὐγενεῖς.
 οἱ γὰρ τοιοῖδε τὰς πόλεις οἰκοῦσιν εὖ
 καὶ δώμαθ', αἱ δὲ σάρκες αἱ κεφαὶ φρενῶν
 ἀγάλματ' ἀγορᾶς εἰσιν. οὐδὲ γὰρ δόρυ
 μᾶλλον βραχίων σθεναρὸς ἀσθενοῦς μένει·
 ἐν τῇ φύσει δὲ τοῦτο κἀν εὐψυχία.

Nature hath given no outward mark to note
 The generous mind: the qualities of men
 To sense are indistinct. I oft have seen
 One of no worth a noble father shame,
 And from vile parents worthy children spring;
 Meanness oft grovelling in the rich man's mind,
 And oft exalted spirits in the poor.
 How then discerning shall we judge aright?
 By riches? ill would they abide the test:
 By poverty? on poverty awaits
 This ill, through want it prompts to sordid deeds:
 Shall we pronounce by arms? but who can judge,
 By looking on the spear, the dauntless heart?
 Such judgment is fallacious; for this man,
 Nor great among the Argives, nor elate
 With the proud honours of his house, his rank
 Plebeian, hath approved his liberal heart.
 Will you not then learn wisdom, you whose minds
 Error with false presentments leads astray?
 Will you not learn by manners and by deeds
 To judge the noble? Such discharge their trust
 With honour to the state, and to their house:
 Mere flesh without a spirit is no more
 Than statues in the forum: nor in war
 Doth the strong arm the dang'rous shock abide
 More than the weak; on nature this depends,
 And an intrepid mind.

See Ramage, pp. 337, 405, 36, 249, 371.

JUDGE NOT BY OUTWARD APPEARANCE.

Elect. 550.

ἀλλ' εὐγενεῖς μὲν, ἐν δὲ κιβδηλῷ τόδε·
πολλοὶ γὰρ οὖτοι εὐγενεῖς εἰσιν κακοί.

Their port is noble ; but th' exterior form
Oft cheats the eye : many of noble port
Are base.

MARRY YOUR EQUAL.

Elect. 930.

πᾶσιν δ' ἐν Ἀργείοισιν ἤκουες τάδε·
ὁ τῆς γυναῖκος, οὐχὶ τάνδρὸς ἡ γυνή.
καίτοι τόδ' αἰσχρόν, προστατεῖν γε δωμάτων
γυναῖκα, μὴ τὸν ἄνδρα· κάκεινους στυγῶ
τοὺς παῖδας, ὅστις τοῦ μὲν ἀρσενος πατρὸς
οὐκ ὠνόμασται, τῆς δὲ μητρὸς ἐν πόλει.
ἐπίσημα γὰρ γήμαντι καὶ μεῖζω λέχη
τάνδρὸς μὲν οὐδεὶς, τῶν δὲ θηλειῶν λόγος.

'Mongst all the Argives this had fame divulged,
The man obeys the wife, and not the wife
Her husband : shameful this, when in the house
The woman sovereign rules and not the man.
And when of children speaks the public voice
As from the mother, not the father, sprung,
To me it is unpleasing. He who weds
A wife of higher rank and nobler blood,
Sinks into nothing, in her splendour lost.

See Ramage, p. 268.

UNJUST WEALTH.

Elect. 941.

ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα.
ἡ μὲν γὰρ αἰεὶ παραμένουσ' ἀρκεῖ κακὰ·
ὁ δ' ὀλβος ἄδικος καὶ μετὰ σκαιῶν ξυνῶν
ἐξέπτατ' ὀκνῶν, σμικρὸν ἀνθήσας χρόνον.

Nature is firm, not riches ; she remains
For ever, and triumphant lifts her head.
But unjust wealth, which sojourns with the base,
Glitters for some short space, then flies away.

See Prov. xxiii. 5.

A WOMAN.

Elect. 1013.

καίτοι δόξ' ὅταν λάβῃ κακὴ
γυναῖκα, γλώσση πικρότης ἐνεστί τις.

Though when a woman forms
An ill opinion, from her tongue will flow
Much bitterness.

WOMAN.

Elect. 1071.

γυνή δ' ἀπόντῃς ἀνδρὸς ἦτις ἐκ δόμων
εἰς κάλλος ἀσκεῖ, διὰ γραφὴν ὡς οὖσαν κακῆν.
οὐδὲν γὰρ αὐτὴν δεῖ θύρασιν εὐπρεπέες
φαίνεω πρόσωπον, ἢν τι μὴ ζητῇ κακόν.

The wife that in her husband's absence seeks
With curious care to set her beauty forth,
Mark as a wanton: she with nicest skill
Would not adorn her person to appear
Abroad, but that she is inclined to ill.

VICE HOLDS A MIRROR TO THE GOOD.

Elect. 1084.

τὰ γὰρ κακὰ
παράδειγμα τοῖς ἐσθλοῖσιν εἰσοφλὴν τ' ἔχει.

For in the foulness of th' example vice
Instructive holds a mirror to the good.

See Ramage, p. 169.

WED NOT A VICIOUS WOMAN.

Elect. 1097.

δοτὶς δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν
γαμέει πονηρὰν, μῶρός ἐστι· μικρὰ γὰρ
μεγάλων ἀμείνω σῶφρον' ἐν δόμοις λέχῃ.

Unwise is he who weds,
Allured by riches or nobility,
A vicious woman: all that greatness brings
Must yield to that endear'd domestic bliss,
Which on the chaste though humble bed attends.

WOMAN.

Elect. 1100.

τύχῃ γυναικῶν εἰς γάμους. τὰ μὲν γὰρ εὖ,
τὰ δ' οὐ καλῶς πίπτοντα δέρομαι βροτῶν.

Respecting woman fortune ever rules
In nuptials: some a source of joy, I see,
To mortals; some nor joy nor honour know.

THE HAPPY.

Elect. 1357.

χαίρειν δ' ὅστις δύναται
καὶ ξυντυχία μὴ τι καμνεί
θνητῶν, εὐδαίμονα πρᾶσσει.

And those to whom is given
Calmly the course of mortal life to pass,
By no affliction sunk, pronounce we blest.

NATURE.

Orest. 126.

ὦ φύσις, ἐν ἀνθρώποισιν ὥς μέγ' εἰ κακόν,
σωτήριόν τε τοῖς καλῶς κεκτημένοις.

O Nature, in the bad how great an ill!
But in the virtuous strong thy power to save.

SLEEP.

Orest. 211.

ὦ φίλον ὕπνου θελγῆτρον, ἐπείκουρον νόσου,
ὥς ἡδὺ μοι προσῆλθες ἐν δέοντί τε.
ὦ πύτνια λήθη τῶν κακῶν, ὥς εἰ σοφὴ
καὶ τοῖσι δυστυχούσιν εὐκατα θεός.

O gentle Sleep, whose lenient power thus soothes
Disease and pain, how sweet thy visit to me,
Who wanted thy soft aid! Blessing divine!
That to the wretched giv'st wish'd repose,
Steeping their senses in forgetfulness!

See Ramage, pp. 246, 380. Grocott, p. 353.

MAN THAT IS FORTUNATE IN HIS CHILDREN.

Orest. 541.

ἡλιωτὸς ὅστις εὐτύχησεν εἰς τέκνα,
καὶ μὴ πωσήμους συμφορὰς ἐκτίσατο.

Happy his state who, in his children blest,
Hath not there felt affliction's deepest wound!

A HAPPY MARRIAGE.

Orest. 602.

γάμοι δ' ὅσοις μὲν εἰ καθεστᾶσιν βροτῶν,
μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εἰς,
τά τ' ἐνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς.

If well accorded, the connubial state
From all its strings speaks perfect harmony ;
If ill at home, abroad the harsh notes jar,
And with rude discord wound the ear of Peace.

A FRIEND IN NEED.

Orest. 666.

τοὺς φίλους
ἐν τοῖς κακοῖς χρή τοῖς φίλοιςιν ὠφελεῖν·
ὅταν δ' ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων ;
ἀρκεῖ γὰρ αὐτὸς ὁ θεὸς ὠφελεῖν θέλων.

When danger threatens,
The friend comes forth resolved and shields his friend :
In fortune's golden smiles what need of friends ?
Her fav'ring power wants no auxiliary.

See Ramage, p. 296.

AN EXCITED MOB.

Orest. 695.

ὅταν γὰρ ἡβῇ δῆμος εἰς ὀργὴν πεσών,
ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον·
εἰ δ' ἡσύχως τις αὐτὸς ἐντείνοντι μὲν
χαλκῶν ὑπέλκοι καιρὸν εὐλαβούμενος,
ἴσως ἂν ἐκπνεύσει· ὅταν δ' ἀνῆ πνοάς,
τόχοις ἂν αὐτοῦ ραδίως ὅσον θέλεις.
ἔνεστι δ' ὀκτος, ἐνὶ δὲ καὶ θυμὸς μέγας,
καταδοκούντι κτήμα τιμώτατον.

When roused to rage the madd'ning populace storms,
Their fury, like a rolling flame, bursts forth
Unquenchable ; but give its violence ways,
It spends itself, and as its force abates,
Learns to obey and yields it to your will :
Their passions varying thus, now rough with rage,
Now melting with soft pity, wisdom marks
The change, and turns it to a rich account.

See Ramage, pp. 437, 391.

A FRIEND IN NEED.

Orest. 727.

πιστὸς ἐν κακοῖς ἀνὴρ
κρείσσων γαλήνης ναυτίλοιςιν εἰσορᾶν.

For in distress a friend
Comes like a calm to the toss'd mariner.

See Ramage, p. 296.

SYMPATHY.

Orest. 805.

ὥς ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν
 μυρίων κρείσσων ὁμαλίων ἀνδρὶ κεκτήσθαι φίλος.

The man who melts
 With social sympathy, though not allied,
 Is than a thousand kinsmen of more worth.

THE SMOOTH TONGUE.

Orest. 903.

ἀνὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει,
 Ἀργεῖος οὐκ Ἀργεῖος, ἡναγκασμένος,
 θορύβῳ τε πλύνος κάμαθεῖ παρρησίᾳ,
 πιθανὸς ἔτ' αὐτοῦς περιβαλεῖν κακῷ τιμῇ.
 ὅταν γὰρ ἡδὺς τοῖς λόγοις φρονῶν κακῶς
 πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα·
 ὅσοι δὲ σὺν νῶ χρηστὰ βουλευέουσ' ἀέλ,
 κὰν μὴ παραυτίκ', αὐτῆς εἰσι χρήσιμοι
 πόλει. θεῶσθαι δ' ὦδε χρὴ τὸν προστάτην
 ἰδόνθ'.

An Argive, not an Argive, next arose.
 His birth barbaric, of licentious tongue,
 Presumptuous, turbulent, and prompt to lead
 With empty noise the populace to ill:
 For the smooth tongue, that charms to mischief, bears
 A pestilent power; whilst wisdom, aiming still
 At virtue, brings its honourable thought,
 Though late, to glorious issue: her grave voice
 Authority, that owes its best grace to it,
 Should countenance and check the factious tongue.

See Ramage, p. 199.

THE MAN OF INTEGRITY AND PRUDENCE.

Orest. 917.

ἄλλος δ' ἀναστὰς ἔλεγε τῷδ' ἐναντία,
 μορφῇ μὲν οὐκ εὐώπός, ἀνδρείος δ' ἀνὴρ,
 ὀλιγάκις ἄστῳ κάγορᾷ χραίνων κύκλον,
 αὐτουργός, ὅπερ καὶ μόνος σώζουσι γῆν,
 ξυνοῖός δὲ χωρεῖν ὁμῶσε τοῖς λόγοις θέλων
 ἀκέραιος, ἀνεπίληπτον ἡσκηκὼς βίαν.

But another rose,
 Of different sentiment: no sightly gaud,
 But one in whose plain form the eye might note
 A manly, free, direct integrity

Temper'd with prudence ; one who rarely join'd
The city circles, in his small domain,
Which his own culturing hand had taught to smile,
Passing in honest peace his blameless days.

THE WISE FRIEND.

Orest. 1155.

οὐκ ἔστιν οὐδὲν κρείσσον ἢ φίλος σαφής,
οὐ πλούτος, οὐ τυραννίς· ἀλόγιστον δέ τι
τὸ πλήθος ἀντάλλαγμα γενναίου φίλου.

Life hath no blessing like a prudent friend ;
Than treasured wealth more precious, than the power
Of monarchs, and the people's loud applause.

See Ramage, p. 29.

LIFE IS SWEET.

Orest. 1523.

πᾶς ἀνὴρ, κἂν δούλος ᾗ τις, ἡδεται τὸ φῶς ὁρῶν.
To slave or free sweet is the light of heaven.

ENDURE DEATH WITH PATIENCE.

Iphig. in Taur. 484.

οἱτοὶ νομίζω σοφόν, δς ἂν μέλλων κτανεῖν
οἴκτῳ τὸ δαῖμα τοῦλέθρου νικᾶν θέλῃ·
οὐδ' ὅστις Ἀἰδὴν ἐγγὺς ὄντ' οἰκτίζεται,
σωτηρίας ἀνελπίς· ὥς δὲ ἐξ ἐνὸς
κακῷ συνάπτει, μωρίαν τ' ὀφλισκάνει
θνήσκει θ' ὁμοίως· τὴν τύχην δ' εἰς χρεῶν.

Him I esteem unwise

Who, when he sees death near, tries to o'ercome
Its terrors with bewailings, without hope
Of safety ; ill he adds to ill, and makes
His folly known, yet dies : we must give way
To fortune.

WOMAN QUICK TO FORM DEVICES.

Iphig. in Taur. 1032.

δεῦρ' αἱ γυναῖκες εὐρὺσκεν τέχνας.
To form devices quick is woman's wit.

See Ramage, p. 299.

WOMEN A FAITHLESS RACE.

Iphig. in Taur. 1298.

ὁρᾶτ', ἀπιστον ὥς γυναικείον γένος,
μέτεστί θ' ὑμῶν τῶν πεπραγμένων μέρος.

See what a faithless race you women are !
In all that hath been done you have a part.

See Ramage, pp. 404, 452.

WOMEN.

Androm. 93.

ἐμπέφυκε γὰρ
γυναιξὶ τέρψις τῶν παρεστώτων κακῶν
ἀνὰ στόμ' δέι καὶ διὰ γλώσσης ἔχειν.

For women are by nature form'd
To feel some consolation, when their tongue
Gives utterance to th' afflictions they endure.

WOMAN BROOKS NOT A RIVAL.

Androm. 181.

ἐπιφθονὸν τι χρήμα θηλειῶν ἔφυ
καὶ ζυγγάμοισι δυσμενὲς μάλιστ' δέι.
Our sex to jealousy by nature prone,
Brooks not a rival in the nuptial bed.

THE HIGH-BORN.

Androm. 189.

οἱ γὰρ πνέοντες μεγάλα τοὺς κρείσσους λόγους
πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο.

They, whose pride
Aspires beyond control, ill brook the speech
Of those beneath them, though with reason urged.

A BAD WOMAN.

Androm. 269.

δευνὸν δ' ἐρπετῶν μὲν ἀγρίων
ἀκη βροτοῖσι θεῶν καταστήσαι τινα,
ἃ δ' ἐστ' ἐχλιδνὴς καὶ πυρὸς περαιτέρω,
οὐδεὶς γυναικὸς φάρμακ' ἐξεύρηκέ πω
κακῆς· τοσοῦτόν ἐσμεν ἀνθρώποις κακόν·

Strange that to mortals, 'gainst the venom'd bite
Of direful serpents, healing medicines
The gods have given ; yet none have found a cure
'Gainst a bad woman, than the viper far
More noxious, or the violence of fire ;
So pestilent an ill are we to men.

OPINION.

Androm. 319.

ὦ δόξα δόξα, μυρίοισι δὴ βροτῶν
οὐδὲν γηγῶσι βλοτον ὠγκώσας μέγα.

εὐκλεία δ' οἷς μὲν ἐστ' ἀληθείας ἦτο,
 εὐδαιμονίζω τοὺς δ' ὑπὸ ψευδῶν ἔχειν
 οὐκ ἀξιώσω πλὴν τύχῃ φρονεῖν δοκεῖν.

Opinion! O opinion! many men,
 Of slightest worth, hast thou uplifted high
 In life's proud ranks. That glory which by truth
 Is ratified, I reverence; that which springs
 From erring falsehood gives no solid grace,
 The wantonness of fortune all its boast.

See Ramage, p. 285.

THE SEMBLANCE OF POWER.

Androm. 330.

ἐξωθέν εἰσιν οἱ δοκοῦντες εὖ φρονεῖν
 λαμπροί, τὰ δ' ἐνδον πᾶσιν ἀνθρώποις ἴσοι,
 πλὴν εἰ τι πλοῦτι· τοῦτο δ' ἰσχύει μέγα.

Those who of worth the semblance only wear,
 Have splendid outsides, but within are found
 Like other men, save what of eminence
 They gain from wealth; for that bath mighty power.

See Ramage, p. 154.

THE DAUGHTER OF A BAD MOTHER.

Androm. 619.

κἀγὼ μὲν ἠδῶν τῷ γαμοῦντι μήτε σοι
 κήδος ξυνάψαι μήτε δώμασιν λαβεῖν
 κακῆς γυναικὸς πῶλον· ἐκφέρουσι γὰρ
 μητρὶ δνειδῆ. τοῦτο καὶ σκοπεῖτέ μοι,
 μνηστῆρες, ἐσθλῆς θυγατέρ' ἐκ μητρὸς λαβεῖν.

Before his nuptials oft my voice
 Gave him monition not to form with thee
 Alliance, nor receive within his house
 From a bad mother one that had her birth;
 For such bring with them all their mother's faults.
 Ye wooers, this your fix'd attention claims,
 Daughters of virtuous mothers make your brides.

See Ezek. xiv. 16.

THE TONGUE.

Androm. 642.

σ μικρὰς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις μέγα
 γλῶσσ' ἐκπορίζει· τοῦτο δ' οἱ σοφοὶ βροτῶν
 ἐξευλαβοῦνται, μὴ φίλοις τεύχων ἐριν.

The tongue from small beginnings raises strife
 Till it exceeds all bounds; but caution curbs
 The prudent from contention with their friends.

See Ramage, p. 79. James iii. 5, 6, 8.

OLD AGE.

Androm. 727.

ἀνειμένον τι χρήμα πρεσβυτῶν ἔφω
καὶ δυσφύλακτον δξυθυμίας ὄπω.

Old age is hasty, soon to choler moved,
And, while that lasts, impatient of control.

A VOICE AND NOTHING MORE.

Androm. 744.

τοὺς σοὺς δὲ μύθους βαδίως ἐγὼ φέρω·
σκιᾷ γὰρ ἀντίστοιχος ὢν φωνὴν ἔχεις,
ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον.

What thou can'st say I bear unmoved ; a voice
Indeed is thine ; but, as a shadow, void
Of active power ; thou can'st do nought but talk.

See Ramage, p. 249.

FEMALE BUSYBODIES.

Androm. 943.

ἀλλ' οὔποτ' οὔποτ', οὐ γὰρ εἰσάπαξ ἐρῶ,
χρὴ τοὺς γε νοῦν ἔχοντας, οἷς ἔστιν γυνή,
πρὸς τὴν ἐν οἴκοις ἀλοχὸν εἰσφοιτᾶν ἔαν
γυναῖκας· αὐταὶ γὰρ διδάσκαλοι κακῶν·
ἡ μὲν τι κερδαίνουσα συμφερίζει λέχος,
ἡ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει,
πολλὰ δὲ μαργόττητι· κἀντεῦθεν δόμοι
νοσοῦσιν ἀνδρῶν. πρὸς τὰδ' εὖ φυλάσσετε
κλείθροισι καὶ μοχλοῖσι θυμάτων πύλας·
ὑγιὲς γὰρ οὐδὲν αἱ θύραθεν εἰσοδοὶ
δρῶσιν γυναικῶν, ἀλλὰ πολλὰ καὶ κακά.

But never more than once

Let me repeat it, never let the wise
Give females licence to frequent his house,
And hold free converse with his wife ; for these
To ill are shrewd instructors : through the hope
Of sordid lucre one corrupts his wife ;
One, who hath fallen from virtue, like herself
Wishes to make her vile ; and many urge,
Through wanton frowardness, their pleas to ill :
Hence the pure fountain of domestic bliss
The husband finds polluted : these against
Let him guard well his gates with locks and bolts ;
For nothing good these female visitants
Work by their converse, but abundant ill.

See Ramage, pp. 118, 229, 284, 306, 307.

FATES OF MEN.

Frag. Androm. (Stob.)

Τὸ δαίμονιον οὐχ ὁρᾷς ἐπὶ μοίρας
 διεξέρχεται, στρέφει δ' ἄλλους ἄλλως
 εἰς ἡμέραν.

See you not what various fates the Divinity makes man to pass through, changing and turning them from day to day.

TIME

Frag. Æol. (Stob.)

Ὁ χρόνος πάντα τοῖσιν ὕστερον φράσει.
 ἄλλος ἐστὶν οὗτος, οὐκ ἐρωτώσιν λέγει.

Time will discover everything to posterity: it is a babbler, and speaks even when no question is put.

See Ramage, p. 130.

FATHERLAND.

Frag. Æg. (Stob.)

Τί γὰρ πατρίδας ἀνδρὶ φιλοτερον χθονός;
 What is more dear to a man than his fatherland?

See Ramage, pp. 187, 261.

DEATH.

Frag. Æg. (Stob.)

Καταναεῖν δ' ὀφείλεται
 καὶ τῷ κατ' οἶκον ἐκτὸς ἡμένη πόνων.

The debt of nature must be paid, even by the man who remains at home, away from all dangers.

See Ramage, p. 375.

VIRTUOUS LIFE.

Frag. Æg. (Stob.)

Ἡ που κρεῖσσον τῆς εὐγενίας
 τὸ καλῶς πράσσειν.

Virtuous and noble deeds are better than high descent.

See Ramage, p. 168.

THE TONGUE.

Frag. Æg. (Stob.)

Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ.

If you will not restrain your tongue, it will bring evil upon you.

See James iii. 5, 6, 8.

RICH AND POOR.

Frag. Æol. (Stob.)

Δοκεῖτ' ἂν οἰκεῖν γαῖαν, εἰ πένης ἅπας
 λαὸς πολιτεύοιτο πλουσίων ἄτερ;
 οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ,
 ἀλλ' ἐστὶ τις σύγκρασις ὥστ' ἔχειν καλῶς,
 ἃ μὴ γὰρ ἐστὶ τῷ πένει, ὁ πλούσιος
 δίδωσ' ὁ δ' οἱ πλουτοῦντες οὐ κεκτήμεθα,
 τοῖσιν πένησι χρώμενοι θηρώμεθα.

Do you think that a land can prosper where the whole government is in the hand of the poor, without any admixture of the rich? The rich and poor should not be separate; but there should be a mixture, that the country may prosper. For the rich supply what the poor have not; and what we rich men do not possess, we can obtain by employing the poor.

WICKED ACTIONS OF MEN.

Frag. Melanip. (Stob.)

Δοκεῖτε πηδᾶν τ' ἀδικήματ' εἰς θεοὺς
 πτερύσιν, κἄπειτ' ἐν Διὶ δέλτου πτυχαῖς
 γράφειν τιν' αὐτὰ, Ζῆνα δ' εἰσορώντα νῦν
 θητοῖς δικάζειν; Οὐδ' ὁ πᾶς οὖν οὐρανὸς
 Διὶ γράφοντας τὰς βροτῶν ἀμαρτίας
 ἐξαρκέσειεν, οὐδ' ἐκείνος ἀν σκοπῶν
 πέμπειν ἐκάστῳ ζημίαν· ἀλλ' ἡ Δίκη
 ἐνταῦθα ποῦ' σ' ἐγγύς, εἰ βούλεσθ' ὄρεν.
 ταύτας μὲν ἀνθρώποις, ὦ γύναι, θεοὶ
 τίσεις διδοῦσιν, οὐδ' ἂν ἐχθαίρωσ', ἐπεὶ
 οὐ σφιν πονηρὸν ἐστὶ δῆπ' ἂν φίλον.

Do you think that the evil deeds of men fly on wings to heaven, and are there registered in the books of Jove, and that he, examining each, inflicts punishment on men? If it were so, the whole expanse of heaven would not be sufficient to contain the sins of mankind, nor could Jove have time to read and punish each. Yet Vengeance, if we only carefully watch, dwells always near us. O woman, the gods send this to take vengeance on those men whom they hate, for no bad man is beloved by them.

VENGEANCE OVERTAKES THE WICKED.

Frag. Phryx. (Stob.)

"Ὅστις δὲ θνητῶν οἰεῖται τοῦτ' ἡμέραν
 κακὸν τι πράσσειν τοὺς θεοὺς λεληθέναι,
 δοκεῖ πονηρὰ, καὶ δοκῶν ἀλίσκεται
 ὅτ' ἂν σχόλην ἀγούσα τυγχάνει Δίκη,
 τιμωρίαν τ' ἔτισεν ὧν ἥρξεν κακῶν.

Whoever thinks that he can go on committing sin without the knowledge of the gods, acts foolishly; he will be overtaken, when Vengeance finds leisure, and will suffer for all his former misdeeds.

See Ramage, p. 93.

VENGEANCE SLOW OF FOOT.

Frag. ex. Stob.

Οὕτω προσελθοῦς ἡ Δίκη σε πρόποτε
παίσει πρὸς ἥπαρ, οὐδὲ τῶν ἄλλων βροτῶν
τὸν ἄδικον, ἀλλὰ σίγα, καὶ βραδεῖ ποδὶ
στείχουσα, μάρπτει τοὺς κακοὺς αἰ βροτῶν.

Vengeance comes not openly, either upon you or any wicked man, but steals silently and imperceptibly, placing its foot on the bad.

See Ramage, p. 179.

FORTUNE ATTENDS ON THE WISE.

Frag. Pel. (Stob.)

Ὁ πρῶτος εἰπὼν, οὐκ ἀγυμνάσω φρενὶ
ἔρριψεν, ὅστις τὸνδ' ἐκαίνισεν λόγον,
ὥς τοῖσιν ευφρονοῦσι συμμαχεῖ Τυχῇ.

Experience has shewn that whoever first uttered the proverb, was right, when he said, "that Fortune is the constant attendant on the wise and prudent."

VARIOUS INCLINATIONS OF MEN.

Frag. Rhadam. (Stob.)

Ἔρωτες εἰσὶν ἡμῖν παντοῖοι βίον·
ὁ μὲν γὰρ εὐγένειαν λιμείρει λαβεῖν,
τῷ δ' οὐχὶ τοῦτο φροντίς, ἀλλὰ χρημάτων
πολλῶν κεκλησθαι βούλεται πατὴρ δόμοις.
ἄλλω δ' ἀρέσκει μηδὲν ὑγιὲς ἐκ φρενῶν
λεγοντι πείθειν τοὺς πέλας τόλμη κακῇ·
οἱ δ' αἰσχροὶ κέρδη πρόσθε τοῦ καλοῦ βροτῶν
ζητοῦσιν· οὕτω βίος ἀνθρώπων πλάττει.
ἐγὼ δὲ τούτων οὐδενὸς χρήζω τυχεῖν,
δόξαν δ' ἐβουλόμην ἀν' εὐκλείας εἶχειν.

Various are the inclinations of man: one desires to be considered noble; another cares nothing for high birth, but wishes to be possessed of much wealth. Others long for eloquence to persuade their audience to anything, however audacious. Others again prefer gain to honour; so dissimilar are men. For my own part, I care for none of these, but pray for a good name and reputation.

See Ramage, p. 115, 143, 280, 417.

A BAD BEGINNING BRINGS A BAD ENDING.

Frag. Æol. (Stob.)

Κακὴς ἀπ' ἀρχῆς γίνεται τέλος κακόν.

A bad ending follows a bad beginning.

DEATH THE FATE OF ALL.

Frag. Alex. (Stob.)

πάντων τὸ θανεῖν· τὸ δὲ κοῦδὸν ἄχος

μετρίως ἀλγεῖν σοφία μελετᾷ.

All must die; it is wisdom to submit with patience to the common lot.

See Ramage, pp. 331, 225.

CHILDREN LIKE THEIR FATHER.

Frag. Alcm. (Stob.)

Ὡς παῖ κρέοντος, ὡς ἀληθὲς ἦν ἄρα
 ἐσθλῶν ἀπ' ἀνδρῶν ἐσθλὰ γίνεσθαι τέκνα,
 κακῶν δ' ὁμοία τῇ φύσει τῇ τοῦ πατρὸς.

Son of Creon, how true is the observation, that noble children spring from noble fathers; and that the children of the bad are like in nature to their parents.

NEVER DESPAIR.

Fragm. xviii.

Ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον.

The wise should possess their lives in hope.

See Ramage, p. 78.

GOD DEPRIVES OF REASON HIM WHOM HE WISHES
TO DESTROY.*Fragm.*

Ὅταν δὲ Δαίμων ἀνδρὶ πορσύνῃ κακὰ
 Τὸν νοῦν ἐβλαψε πρῶτον.

When God is contriving misfortunes for man, He first deprives him of his reason.

See Ramage, p. 480.

PLEASANT TO REMEMBER PAST LABOURS.

Fragm. x. 2.

Ὡς ἡδὺ τὸν σωθέντα μεμνησθαι πόνου.

How pleasant it is for him who is saved to remember his danger.

See Ramage, p. 62.

HERODOTUS

BORN B.C. 484—WAS ALIVE B.C. 408.

HERODOTUS, the father of history, was a native of Halicarnassus, a town of Caria, in Asia Minor. Of his private history very little information, on which reliance can be put, has come down to us. He was the son of Lyxes and Dryo, being descended from a family not less distinguished for its wealth and political influence than for its love of literature. His uncle, Panyasis, was highly esteemed as an epic poet. The tyranny of Lygdamis drove him from his native town, and though he assisted in delivering his country, the disputes among the citizens after their liberation were so little to his taste that he withdrew again, and settled at Thurii, in the south of Italy, where he spent the remainder of his life, and wrote, according to Pliny, his work in his old age. According to Lucian, Herodotus read his work to the assembled Greeks at Olympia B.C. 456, with the great applause of the audience, in consequence of which the nine books of the work have been honoured with the name of the Nine Muses. He also states that Thucydides, then about fifteen or sixteen years of age, was present at this recitation, and was moved to tears. To this work we are indebted for our knowledge of the origin and progress of the Persian monarchy; of that of the Medes and Assyrians.

SEEING BETTER THAN HEARING.

i. 8.

ὦτα γὰρ τυγχάνει ἀνθρώποισι ἔντα ἀπιστότερα ὀφθαλμῶν.

I am satisfied that we are less convinced by what we hear than by what we see.

See Ramage, p. 313.

WOMAN PUTS OFF HER MODESTY WITH HER CLOTHES.

i. 8.

ἄμα δὲ κιθῶνι ἐκδυομένη συνεκδύεται καὶ τὴν αἰδῶ γυνή.

Remember that with her clothes a woman puts off her modesty.

ATTEND TO OUR OWN AFFAIRS.

i. 8.

παλαι δὲ τὰ καλὰ ἀνθρώποισι ἐξεύρηται, ἐκ τῶν μαθηάνων δέ· ἐν τοῖσι ἐν τῷδε ἐστὶ, σκοπέειν τινὰ τὰ ἑωυτοῦ.

Many are the precepts recorded by the sages for our instruction, but we ought to listen to none with more attention than that "it becomes a man to give heed to those things only which regard himself."

See Ramage, pp. 285, 293.

LIFE IS NOTHING BUT MISERY.

i. 32.

οὕτω ὦν, ὦ Κροῖσε, πᾶν ἐστὶ ἄνθρωπος συμφορῇ.

Thus, Croesus, does our nature appear an uninterrupted series of misfortunes.

See Ecol. i. 14.

THE RICH MAN AND THE POOR CONTRASTED.

i. 82.

*οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβι-
ώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπίσποιοτο πάντα καλὰ ἔχοντα τελευτῆσαι
εὖ τὸν βίον. πολλοὶ μὲν γὰρ ἱδρύονται ἀνθρώπων, ἀνὸλβιοι εἰσι·
πολλοὶ δὲ μετρίως ἔχοντες βίον, εὐτυχέες.*

The man of affluence is not, in fact, more happy than the possessor of a bare competency; unless in addition to his wealth the end of his life be fortunate. We often see misery dwelling in the midst of splendour, whilst real happiness is found in humbler stations.

See Ramage, pp. 87, 104.

THE HAPPY MAN.

i. 32.

*ὁ μὲν, ἐπιθυμίῃν ἐκτελέσαι, καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνεί-
και δυνατώτερος. ὁ δὲ, τοισίδε προέχει ἐκείνου· ἄτην μὲν καὶ ἐπι-
θυμίῃν οὐκ ὁμοίως δυνατὸς ἐκείνῳ ἐνείκαι, ταῦτα δὲ ἡ εὐτυχίῃ οἱ
ἀπερύκει· ἀπῆρος δὲ ἐστὶ, ἀνουςος, ἀπαθὴς κακῶν, εὐπαις, εὐειδής.
εἰ δὲ πρὸς τούτοις ἐτι τελευτῇσαι τὸν βίον εὖ, οὗτος ἐκείνους τὸν σὺ
ζητεῖς, ὀλβιος κεκλησθαι ἀξιός ἐστι. πρὶν δ' ἂν τελευτήσῃ, ἐπι-
χέειν, μὴ δὲ καλέειν κω ὀλβιον, ἀλλ' εὐτυχέα.*

The rich man, indeed, is better able to indulge his passions, and to bear up against any harm that may befall him. The poor man's condition prevents him from enjoying such advantages; but then, as a set-off, he may possess strength of body, freedom from disease, a mind relieved from many of the ills of life, is blessed in his children, and active in his limbs. If he shall, besides, end his life well, then, O Croesus, this is the happy man, about whom you are curiously inquiring. Call no man happy till you know the end of his life; up till that moment he can only be called fortunate.

See Ramage, p. 241.

LOOK TO THE EVENT.

i. 32.

σκοπέειν δὲ χρή παντὸς χρημάτων τὴν τελευτὴν κῆ ἀποβήσεται. πολλοῖσι γὰρ δὴ ὑποδέξας ὀλβον ὁ θεὸς, προῤῥίξους ἀνέτρεψε.

It is the part of wisdom to wait to see the final result of things; for God often tears up by the roots the prosperous, and overwhelms with misery those who have reached the highest pinnacle of worldly happiness.

ALL WORK AND NO PLAY MAKES JACK A DULL BOY.

ii. 173.

Τὰ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐπανθύνουσι· ἐπεὰν δὲ χρήσωνται, ἐκλύουσι. εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγέη ἄν· ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρῆσθαι. οὕτω δὴ καὶ ἀνθρώπου κατὰστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ, μηδὲ ἐς παιγνίην τὸ μέρος ἐαυτὸν ἀνείναι, λάθαι ἂν ᾗτοί μανεῖς, ἢ ὕγε ἀπόπληκτος γενόμενος. τὰ ἐγὼ ἐπιστάμενος μέρος ἐκατέρφω νέμω.

They who are skilled in archery bend their bow only when they are preparing to use it; when they do not require it, they allow it to remain unbent, for otherwise it would be unserviceable when the time for using it arrived. So it is with man. If he were to devote himself unceasingly to a dull round of business, without breaking the monotony by cheerful amusements, he would fall imperceptibly into idiocy, or be struck by paralysis. It is the conviction of this truth that leads me to the proper division of my time.

See Ramage, p. 472.

CUSTOM.

iii. 38.

Οὕτω μὲν νυν ταῦτα νερόμυται· καὶ ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.

Such is the force of custom; and Pindar seems to me to have spoken with peculiar propriety, when he observed that custom was the universal sovereign.

UPS AND DOWNS OF LIFE.

iii. 40.

Ἦδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι τὸ θεῖον ἐπισταμένῳ ὥς ἐστι φθονερὸν. καὶ κως βούλομαι καὶ αὐτὸς καὶ τῶν ἂν κήδωμαι τὸ μὲν τι εὐτυχέειν τῶν πρηγμάτων, τὸ δὲ προσπατεῖν· καὶ οὕτω διαφέρει τὸν αἰῶνα ἐναλλάξ πρήσσω ἢ εὐτυχέειν τὰ πάντα. οὐδένα γὰρ κωλύει οἶδα ἀκούσας, ὅστις ἐς τέλος οὐ κακῶς ἐτελεῦττε

πρόβριζος εὐτυχέων τὰ πάντα. Σὺ ὦν νῦν ἐμοὶ κειθόμενος ποήσων πρὸς τὰς εὐτυχίας τοιαύδε· φροντίσας τὸ ἂν εὖρης ἐόν τοι πλείεστος ἄξιον καὶ ἐπ' ᾧ σὺ ἀπολομένος μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε οὕτω, ὅπως μηκέτι ἤξει ἐς ἀνθρώπους. ἦν τε μὴ ἐναλλὰξ ἤδη τῷ τούτου αἱ εὐτυχίαι τοι αὐταῖσι πάθαισι προσπίπτωσι, τρῶπι τῷ ἐξ ἐμεῦ ὑποκειμένη ἀέτο.

It is no doubt pleasant to hear of the prosperity of a friend and ally; but, as I know the envious nature of Fortune, and how jealous she is of our success, you must not be surprised that I feel some apprehensions respecting you. In fact, if I could be allowed to choose for myself, and for those dear to me, I should prefer that the gale blew sometimes favourable and sometimes adverse. I would rather that my life was chequered with good and evil, than that I should enjoy an uninterrupted course of good fortune. I do not remember of having ever heard of a man remarkable for a long run of good luck who did not in the end close his life with some extraordinary calamity. If, then, you will attend to my advice, you will provide the following remedy against the excess of your prosperity. Consider in your own mind on what you place the highest value, and the loss of which you would most deplore; cast this from you so that there may be no possibility of its return. If your good fortune still continue, you will do well to repeat the remedy.

See Ramage, pp. 1, 208, 364, 198, 132, 173.

BETTER TO BE ENVIED THAN PITIED.

iii. 52.

σὺ δὲ μαθὼν ὅσῳ φθονέεσθαι κρέσσον ἐστὶ ἢ οἰκτεῖρεσθαι.

You have learned by experience how much better it is to be envied than pitied.

POWER IS PRECARIOUS.

iii. 53.

τυραννὶς χρήμα.

Power, which many so assiduously court, is in its nature precarious.

See Ramage, p. 393.

CHARACTER OF TYRANTS.

iii. 80.

ἐργίεταί μὲν γὰρ οἱ ὕβρις ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμφύεται ἀνθρώπῳ. δύο δ' ἔχων ταῦτα ἔχει πᾶσαν κακότητα· τὰ μὲν γὰρ ὕβρι κεκορημένος ἔρδει πολλά καὶ ἀτάσθαλα· τὰ δὲ φθόνῳ. καί τοι ἄνδρα γε τύραννον ἀφθονον ἔδει εἶναι ἔχοντά γε πάντα τὰ ἀγαθὰ· τὸ δ' ὑπεραντίον τούτου ἐς τοὺς πολέητας πέφυκε. φθονεῖ γὰρ τοῖσι ἀρίστοισι περιεοῦσι τε καὶ ζήουσι, χαίρει δὲ τοῖσι

κακίστοις τῶν ἀστών, διαβολὰς δὲ ἀριστος ἐνδέκεσθαι. ἀναρμωσθέντων δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θουμάξης, ἀχθετα ὅτι οὐ κάρτα θεραπεύεται· ἦν τε θεραπείη τις κάρτα, ἀχθεταί ὅτε θωπύ.

For insolence is the natural result of great prosperity, while envy and jealousy are innate qualities in the mind of man; when these two vices are combined, they lead to the most enormous crimes: some atrocities are committed from insolence, and others from envy. Princes ought to be superior to all such feelings, but, alas! we know that this is not the case. The noble and the worthiest are the object of their jealousy, merely because they feel that their lives are a reproach to them; with the most abandoned they rejoice to spend their time. Calumny they drink in with greedy ears. But what is the most paradoxical of all, if you shew them merely respectful homage, they take umbrage because you are not sufficiently humble; whereas if you bend the knee with the most submissive looks, you are kicked away as a flatterer.

FORCE OF LITTLE AVAIL.

iii. 127.

ἐνθα γὰρ σοφίης δέει, βίης ἔργον οὐδέν.

For, where wisdom is required, force is of little avail.

See Ramage, p. 94.

POWERS OF MIND STRENGTHEN AND GROW WEAK WITH THE BODY.

iii. 134.

αὐξανομένη γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες· γηράσκουσι δὲ συγγηράσκουσι, καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται.

For the powers of the mind gather strength with those of the body; and in the same way, as old age creeps on, they get weaker and weaker, till they are finally insensible to everything.

BENEFITS OF DISCUSSION.

vii. 10.

*Ὁ βασιλεῦ, μὴ λεχθεισῶν μὲν γνωμῶν ἀντιένων ἀλλήλοισι, οὐκ ἔστι τὴν ἀμείνω αἰρεόμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένῃ χρῆσθαι· λεχθεισῶν δὲ, ἔστι· ὥσπερ τὸν χρυσὸν τὸν ἀκέραιον, αὐτὸν μὲν ἐπ' ἐωυτοῦ οὐ διαγινώσκωμεν, ἐπεὶ δὲ παρατρίψωμεν ἄλλῃ χρυσῷ, διαγινώσκωμεν τὸν ἀμείνω.

Unless a variety of opinions are laid before us, we have no opportunity of selection, but are bound of necessity to adopt the particular view which may have been brought forward. The purity of gold cannot be ascertained by a single specimen, but when we have carefully compared it with others, we are able to fix upon the finest ore.

DELIBERATION AND FORETHOUGHT.

vii. 10.

τὸ γὰρ εὖ βουλευέσθαι κέρδος μέγιστον εὐρίσκω ἐν. εἰ γὰρ καὶ ἐναντιωθῆναι τι θέλει, βεβούλευται μὲν οὐδὲν ἦσσαν εὖ, ἔσσωται δὲ ὑπὸ τῆς τύχης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῦς, εἰ οἱ ἢ τύχη ἐπίσποιτο, εὐρημα εὐρηκε, ἦσσαν δὲ οὐδὲν οἱ κακῶς βεβούλευται. Ὅρᾳς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοὶ ὁ θεὸς, οὐδὲ ἐξ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδὲν μιν κνίζει; ὁρᾳς δὲ ὡς ἐς οἰκήματα τὰ μέγιστα αἰεὶ, καὶ δένδρεα τὰ τοιαῦτα, ἀποσκήπτει τὰ βέλεα; φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦεν. οὕτω δὴ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοῖονδε. ἔπεδον σφί ὁ θεὸς φθονήσας φόβον ἐμβάλη, ἢ βροντὴν, δι' ὧν ἐφθάρησαν ἀναξίως ἐωνυῶν· οὐ γὰρ ἐξ φρονέειν μέγα ὁ θεὸς ἄλλον ἢ ἐωυτόν.

For my own part I have found from experience that the greatest good is to be got from forethought and deliberation; even if the result is not such as we expected, at all events we have the feeling that we have done all in our power to merit success, and therefore the blame must be attached to fortune alone. The man who is foolish and inconsiderate, even when fortune shines upon him, is not the less to be censured for his want of sense. Do you not see how the thunderbolts of heaven lay prostrate the mightiest animals, while they pass over the weak and insignificant? The most splendid palaces and the loftiest trees fall before these weapons of the gods. For God loves to humble the mighty. So also we often see a powerful army melt away before the more contemptible force. For when God in His wrath sends His terrors among them, they perish in a way that is little worthy of their former glory. The Supreme Being allows no one to be infinite in wisdom but Himself.

See Ps. cxlvii. 5; Mark x. 27. Ramage, p. 41.

CALUMNY.

vii. 10.

διαβολὴ γὰρ ἐστὶ δεινότατον· ἐν τῇ δύο μὲν εἰσι οἱ ἀδικέοντες, εἰς δὲ ὁ ἀδικέμενος. ὁ μὲν γὰρ διαβάλλων ἀδικεῖ οὐ παρέντος κατηγορέων· ὁ δὲ ἀδικεῖ ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ. ὁ δὲ δὴ ἀπῶν τοῦ λόγου τάδε ἐν αὐτοῖσι ἀδικέεται, διαβληθεὶς τε ὑπὸ τοῦ ἐτέρου, καὶ νομισθεὶς πρὸς τοῦ ἐτέρου κακὸς εἶναι.

Calumny is a monstrous vice; for, where parties indulge in it, there are always two that are actively engaged in doing wrong, and one who is subject to injury. The calumniator inflicts wrong by slandering the absent; he who gives credit to the calumny, before he has investigated the truth, is equally implicated. The person traduced is doubly injured—first by him who propagates, and secondly by him who credits, the calumny.

See Ramage, pp. 390, 112, 10. Grocott, p. 350.

DREAMS.

vii. 16.

πεπλαῆσθαι αὐται μάλιστα ἐώθασαι αἱ θύσιες τῶν ὀνειράτων, τὰ τις ἡμέρης φροντίζει.

Dreams, in general, take their rise from those incidents which have most occupied the thoughts during the day.

DEATH IS THE REFUGE OF THE UNFORTUNATE.

vii. 46.

ἐν γὰρ οὕτω βραχεῖ βίῳ οὐδεὶς οὕτω ἄνθρωπος ἐὼν εὐδαίμων πέφυκε, οὔτε τούτων, οὔτε τῶν ἄλλων, τῷ οὐ παραστήσεται πολλὰκις, καὶ οὐκ ἄπαξ, τεθνάναι βούλεσθαι μᾶλλον ἢ ζῶειν. αἱ τε γὰρ συμφοραὶ προσπίπτουσιν, καὶ αἱ νοῦσοι συνταράσσουσιν, καὶ βραχὺν ἔδοντα μακρὸν δοκεῖν εἶναι ποιεῦσι τὸν βίον. οὕτω δὲ μὲν θάνατος, μοχθηρῆς ἐούσης τῆς ζῆς, καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγασε· δὲ θεὸς γλυκὺν γεύσας τὸν αἰῶνα φθονερός ἐν αὐτῷ εὕρεται ἐὼν.

Brief as this life is, there is no one in the multitude, nor yet in the whole universe, that has been so happy at all times as not repeatedly to have prayed for death rather than life. Heavy trials in worldly affairs, the pangs of disease, render the short span of life of too long duration. Thus death, when life becomes a burden, is a delightful hiding-place for wearied man; and the Divinity, by giving us pleasures, and thereby inducing us to wish for length of days, may in reality be considered as doing us an injury.

CIRCUMSTANCES COMMAND MEN.

vii. 49.

μᾶθε ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἀρχοῦσι, καὶ οὐκ ὁ ἄνθρωπος τῶν συμφορῶν.

Remember that men are dependent on circumstances, and not circumstances on men.

See Ramage, p. 123, Independence. Grocott, p. 239, Men.

INACTIVITY CONDEMNED.

vii. 50.

κρέσσον δὲ πάντα θαρσέοντα ἡμῖν τῶν δειῶν πάσχειν μᾶλλον, ἢ πᾶν χρήμα προδιδεῖλαινοντα μηδαμᾶ μηδὲν παθεῖν.

It is better by a noble boldness to run the risk of being subject to half of the evils which we anticipate, than to remain in cowardly listlessness for fear of what may happen.

See Ramage, pp. 191, 415.

ENVY.

vii. 237.

ὅτι πολιήτης μὲν πολιήτη εὖ πρήσσοντι φθονέει, καὶ ἐστὶ δυσμενὴς τῇ συγῇ· οὐδ' ἂν, συμβουλευομένου τοῦ ἀστοῦ, πολιήτης ἀνὴρ τὰ ἀριστα οἱ δοκέοντα εἶναι ὑποθέοιτο, εἰ μὴ πρόσω ἀρετῆς ἀνῆκοι· σπάνιοι δ' εἰσὶ οἱ τοιοῦτοι. ξείνος δὲ ξείνῳ εὖ πρήσσοντί ἐστι εὐμενέστατον πάντων, συμβουλευομένου τε ἂν συμβουλεύσειε τὰ ἀριστα.

One man envies the success in life of another, and hates him in secret; nor is he willing to give him good advice when he is consulted, except it be by some wonderful effort of good feeling, and there are, alas! few of such men in the world. A real friend, on the other hand, exults in his friend's happiness, rejoices in all his joys, and is ready to afford him his best advice.

See Ramage, pp. 268, 379.

PRUDENCE AND RASHNESS.

viii. 60.

Οἰκῶτα μὲν νῦν βουλευομένοισι ἀνθρώποισι ὥς τὸ ἐπίτῃαν ἐθέλει γίνεσθαι· μὴ δὲ οἰκῶτα βουλευομένοισι οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχαρῆναι πρὸς τὰς ἀνθρωπίνους γνώμας.

Those who are guided by reason are generally successful in their plans; those who are rash and precipitate seldom enjoy the favour of the gods.

See Ramage, pp. 473, 286.

THE WILL OF PROVIDENCE CANNOT BE RESISTED.

ix. 16.

Ζεῖνε, ὃ τι δεῖ γενέσθαι ἐκ τοῦ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπων· οὐδὲ γὰρ πιστὰ λέγουσι ἐθέλει πειθεσθαι οὐδεῖς. ταῦτα δὲ Περσῶν συγχροὶ ἐπιστάμενοι ἐπόμεθα ἀναγκαίῃ ἐνδεδεμένοι. ἐχθίστη δὲ ὁδὸς ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, πολλὰ φρονέοντα μηδενὸς κρατεῖν.

My friend, it is vain for man to contend with the will of Providence; though the words of the wise are seldom listened to. Many of the Persians think as I do, but, forced by necessity, they yield to what they find it impossible to avoid. This is one of the saddest evils to which mankind is subject, that the advice of the wise is little attended to.

CHARACTER OF MEN DEPENDS ON THE NATURE AND CLIMATE OF THE COUNTRY.

ix. 122.

φιλέω γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἀνδρας γίνεσθαι· οὐ γὰρ τοι τῆς αὐτῆς γῆς εἶναι, καρπὸν τε θωμαστὸν φύει καὶ ἀνδρας ἀγαθοὺς τὰ πολέμια.

It is a law of nature that faint-hearted men should be the fruit of luxurious countries, for we never find that the same soil produces delicacies and heroes.

HESIODUS

FLOURISHED PROBABLY ABOUT B.C. 850.

HESIODUS, a celebrated poet, was a native of Ascra, in Boeotia, whither his father had emigrated from the Æolian Cuma, in Asia Minor. The early years of the poet were spent in the mountains of Boeotia, in the humble capacity of a shepherd; but his circumstances seem to have improved, as we find him engaged, on the death of his father, in a lawsuit with his brothers, respecting the property left by his father. The judges of Ascra gave judgment against him, and in consequence of this he left his native city, and retired to Orchomenos, where he spent the remainder of his life. The ancients attributed to Hesiod a variety of works, but few of them have come down to us. The "Works and Days" is considered the most valuable, not so much from its own intrinsic worth as for having suggested to Virgil the idea of the Georgics. Its style is plain and homely, without much poetical imagery or ornament; but it must be looked upon as the most ancient specimen of didactic poetry.

FATE OF MAN DETERMINED BY GOD.

Works, 3.

ὅν τε διὰ βροτοὶ ἄνδρες ὁμῶς ἀφατοὶ τε φατοὶ τε,
 ῥητοὶ τ' ἀρήγοι τε, Διὸς μεγάλου ἔκρηι.
 ῥέα μὲν γὰρ βριάει, ῥέα βριάοντα χαλέπτει,
 ῥέα δ' ἀρίστηλον μινύθει καὶ ἀθῆλον ἀέξει,
 ῥέα δέ τ' ἰθύνει σκολιὸν καὶ ἀγῆνορα κάρφει
 Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρβρατα δώματα νάει.

Whether we blaze among the sons of fame,
 Or live obscurely, and without a name;
 Or noble or ignoble, still we prove
 Our lot determined by the will of Jove.
 With ease he lifts the peasant to a crown,
 With the same ease he casts the monarch down;
 With ease he clouds the brightest name in night,

And calls the meanest to the fairest light ;
 At will he varies life through every state,
 Unnerves the strong, and makes the crooked straight.
 See Ramage, pp. 82, 265.

EMULATION IS GOOD.

Works, 24.

ἀγαθὴ δ' ἔστιν ἡδε βροτοῖσιν.
 Emulation is good for mankind.

HALF BETTER THAN THE WHOLE.

Works, 40.

νῆπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἡμῖν πατήρ,
 οὐδ' ὅσον ἐν μαλ' ἀχὴν τε καὶ ἀσφοδὲλῳ μέγ' ὄνειρα.
 Fools, blind to truth ! nor knows their erring soul
 How much the half is better than the whole,
 How great the pleasure wholesome herbs afford,
 How bless'd the frugal and an honest board.
 See Ramage, p. 116. Grocott, p. 161.

GUARDIAN SPIRITS.

Works, 121.

τοὶ μὲν δαίμονες εἰσι Διὸς μεγάλου διὰ βουλὰς
 ἐσθλοί, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·
 οἳ βὰ φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἡέρα ἐσσόμενοι πάντῃ φοιτῶντες ἐπ' αἶαν,
 πλουτοδύται· καὶ τοῦτο γέρας βασιλῆϊον ἔσχον.
 Aërial spirits, by great Jove design'd
 To be on earth the guardians of mankind :
 Invisible to mortal eyes they go,
 And mark our actions, good or bad, below :
 The immortal spies with watchful care preside,
 And thrice ten thousand round their charges glide :
 They can reward with glory or with gold,
 A power they by Divine permission hold.

See Ramage, p. 305.

JUSTICE AND RIGHT PREVAIL.

Works, 212.

ὕβρις γὰρ τε κακῇ δειλῷ βροτῶ· οὐδὲ μὲν ἐσθλὸς
 ῥηϊδίως φερέμεν δύναται, βαρύνει δὲ θ' ὑπ' αὐτῆς
 ἐγκύρσας ἀτησιν· ὁδὸς δ' ἐτέρηφι παρελθεῖν
 κρείσσων ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει
 ἐς τέλος ἐξελθούσα· παθὼν δὲ τε νῆπιος ἔγνω.

Malice, that makes the wretch more wretched still :
 The good man injured to revenge is slow,
 To him the vengeance is the greater woe.
 Ever will all injurious courses fail,
 And justice ever over wrongs prevail ;
 Right will take place at last, by fit degrees ;
 This truth the fool by sad experience sees.

See Ramage, pp. 70, 206, 344.

THE UPRIGHT GOVERNOR.

Works, 223.

οἱ δὲ δίκας ζέινουσι καὶ ἐνδήμοισι διδοῦσιν
 ἰθείας καὶ μὴ τι παρεκβαλίνουσι δικαίου,
 τοῖσι τέθηκε πόλις, λαοὶ δ' ἀνθεύουσιν ἐν αὐτῇ·
 εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
 ἀργαλέον πόλεμον τεκμαίρεται εὐρύσσω Ζεὺς.

Is there a man, whom incorrupt we call,
 Who sits alike unprejudiced to all ?
 By him the city flourishes in peace,
 Her borders lengthen, and her sons increase :
 From him far-seeing Jove will drive afar
 All civil discord and the rage of war.

See Ramage, pp. 33, 309, 67.

A SINNER.

Works, 238.

πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα,
 ὅστις ἀλιτράινει καὶ ἀνδρόσθαλα μηχανάται.

One sinner oft provokes the avenger's hand ;
 And often one man's crimes destroys the land.

THE WICKED BRING EVIL ON THEMSELVES.

Works, 263.

Οἱ αὐτῷ κακὰ τεύχει ἀπὴρ ἄλλω κακὰ τεύχων,
 ἢ δὲ κακῇ βουλῇ τῷ βουλευσάντῃ κακίστῃ.
 Πάντα ἰδὼν Διὸς ὀφθαλμοὶ καὶ πάντα νοήσας
 Καὶ νῦν τὰδ' αἰεὶ ἐθέλῃσ' ἐπιδέρκεται οὐδέ ἐλπίθει
 Ὄκνη δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἐργεῖ.

Who, full of wiles, his neighbour's harm contrives,
 False to himself, against himself he strives ;
 For he that harbours evil in his mind,
 Will from his evil thoughts but evil find ;
 And lo ! the eye of Jove, that all things knows,
 Can, when he will, the heart of man disclose ;
 Open the guilty bosom all within,
 And trace the infant thoughts of future sin.

See Ramage, pp. 292, 179.

ROAD TO WICKEDNESS EASILY FOUND.

Works, 285.

τὴν μὲν τοι κακότητα καὶ λαδὸν ἔστιν εἰλεῖσθαι
 ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
 τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν
 ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίος οἶμος ἐπ' αὐτὴν
 καὶ τρηχὺς τὸ πρῶτον· ἔπῃν δ' εἰς ἄκρον ἵκηται,
 ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπὴ περ εὐόσα.
 οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ,
 [φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἧσιν ἀμείνω·]
 ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθηται·
 ὃς δὲ κε μήτ' αὐτὸς νοήῃ μήτ' ἄλλου ἀκούων
 ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρηΐος ἀνὴρ.

To wickedness the road is quickly found ;
 Short is the way, and on an easy ground.
 The paths of virtue must be reach'd by toil,
 Arduous and long, and on a rugged soil ;
 Thorny the gate, but, when the top you gain,
 Fair is the future, and the prospect plain.
 Far does the man all other men excel,
 Who from his wisdom thinks in all things well,
 Wisely consid'ring to himself a friend
 All for the present best, and for the end :
 Nor is the man without his share of praise,
 Who well the dictates of the wise obeys ;
 But he that is not wise himself, nor can
 Harken to wisdom, is a useless man.

See Ramage, pp. 16, 193. Matt. vii. 13.

THE SLOTHFUL.

Works, 300.

τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄνδρες, ὃς κεν ἀεργὸς
 ξῶῃ, κηφήνεσσι κοθύροισι εἰκελὸς ἄργῃν,
 οἷ τε μελισσῶν κάματον τρύχουσιν ἀεργοὶ
 ἔσθοντες.

The slothful wretch who lives from labour free,
 Like drones, the robbers of the painful bee,
 Has always men and gods alike his foes :
 Him famine follows with her train of woes.

See Ramage, p. 260. Grocott, p. 355, Sluggard.

SHAME.

Works, 315.

Αἰδώς δ' οὐκ ἀγαθὴ κεχηρμένον ἄνδρα κομίζει
 αἰδώς, ἥτ' ἄνδρας μέγα σίνεται ἢδ' ὀνύχησιν.
 αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς δολβῇ.

Let no degen'rate shame debase thy mind—
Shame that is never to the needy kind ;
The man that has it will continue poor ;
He must be bold that would enlarge his store.

See Hom. Od. xvii. 347 ; Il. xxiv. 44.

RETURN LOVE FOR LOVE.

Works, 351.

τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι·
καὶ δόμεν ὅς κεν δῶ, καὶ μὴ δόμεν ὅς κεν μὴ δῶ.

To all a love for love return ; contend
In virtuous acts to emulate your friend.
Be to the good thy favours unconfined ;
Neglect a sordid and ungrateful mind.

See Ramage, p. 369.

EVIL GAINS EQUAL TO A LOSS.

Works, 352.

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἰσ' ἄτησιν.

Do not make unjust gains ; they are equal to a loss.

EVERY LITTLE ADDS TO THE HEAP.

Works, 359.

εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖω,
καὶ θαμὰ τοῦτ' ἔρδους, τάχα κεν μέγα καὶ τὸ γένοιτο
ὅς δ' ἐπ' ἐόντι φέρει, ὃ δ' ἀλύζεται αἰθσωα λιμὼν.

From little, oft repeated, much will rise,
And of thy toil the fruits salute thine eyes.

HOW TO CHOOSE A WIFE.

Works, i. 693.

Ἵραϊὸς δὲ γυναῖκα τεὸν ποτὶ οἶκον ἀγεσθαι,
μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων
μήτ' ἐπιθείς μάλα πολλὰ· γάμος δέ τοι ὤριος οὔτος,
ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτω δὲ γαμοῖτο.
παρθενικὴν δὲ γαμεῖν, ἵνα ἤθεα κεδνὰ διδάξης.
τὴν δὲ μάλιστα γαμεῖν ἦτις σέθεν ἐγγύθι ναίει,
πάντα μάλ' ἀμφὶς ἰδὼν μὴ γέιτοσι χάσματα γήμης.
οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λήϊζετ' ἀμεινον
τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ βίγιον ἄλλο,
δειπνολόχης· ἦτ' ἀνδρα καὶ ἰφθιμὸν περ ἐόντα
εὔει ἀτερ δαλοῦ καὶ ὠμῷ γῆραι δῶκεν.

In the spring-time of life, neither much above nor below thirty, lead home your wife. Marriage at this age is seasonable. Your wife should be in her nineteenth year. Marry a virgin, that you may teach her discreet manners, and be sure to marry your neighbour's daughter, acting with all prudence, lest you marry one who may prove a source of pleasure to your neighbours. For there is nothing better than a good wife, and nothing worse than a bad one, who is fond of gadding about. Such a one roasts her husband, stout-hearted though he may be, without a fire, and hands him over to a premature old age.

See Ramage, p. 268.

AN EVIL REPORT.

Works, 760.

Φήμη γὰρ τε κακὴ πέλεται· κούφη μὲν δείραι
ῥεῖα μάλ', ἀργαλέη δε φέρειν, χαλεπὴ δ' ἀποτιθέσθαι.

There is also an evil report; light, indeed, and easy to raise, but difficult to carry, and still more difficult to get rid of.

MONEY IS LIFE.

Works, 686.

Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.

Money is life to us wretched mortals.

WISE KING.

Theog. 85.

οἱ δὲ νῦ λαοὶ
πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας
ἰθελῶσι δίκησιν· ὁ δ' ἀσφαλὲς ἀγορεύων
αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπαυσε.
τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὐνεκα λαοῖς
βλαπτομένοις ἀγορῇ μετὰ τροπὰ ἔργα τελευτοῖ
ῥηϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν.
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὥς ἰλάσκονται
αἰδοῖ μείλιχ' ἔχοντα, μετὰ δὲ πρέπει ἀγορμένοισι.

Wise kings, when subjects grow in faction strong,
First calm their minds, and then redress the wrong;
By their good counsels bid the tumult cease,
And soothe contending parties into peace:
His aid with dutious reverence they implore,
And, as a god, their virtuous prince adore.

See Ramage, p. 76.

HOMERUS.

HOMER, the greatest epic poet of Greece, lived at so remote a period that his existence is considered by some as a myth. At all events, he lived beyond what may be regarded the strictly historical epoch of Greek literature, the date of the period when he flourished varying no less than 500 years, (from B.C. 1184-684.) Many towns claimed to be his birthplace, but Smyrna seems to have established the best claim: he is said to have died at Ios, one of the Cyclades.

THE ANGER OF A KING.

Il. i. 80.

κρείσσων γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χέρη·
εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
ἐν στήθεσσιν ἐοῖσι.

Bold is the task, when subjects, grown too wise,
Instruct a monarch where his error lies;
For though we deem the short-lived fury past,
'Tis sure, the Mighty will revenge at last.

THE GODS.

Il. i. 218.

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.
Those who revere the gods, the gods will bless.

THE MOB.

Il. ii. 204.

οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκήπτρόν τ' ἥδ' ἐθέμιστας, ἵνα σφίσι βασιλεύῃ.]

Be silent, wretch, and think not here allow'd
That worst of tyrants, a usurping crowd.
To one sole monarch Jove commits the sway;
His are the laws, and him let all obey.

See Ramage, pp. 113, 388.

CHARACTER OF A DEMAGOGUE.

Il. ii. 212.

Θερσίτης δ' ἐτι μῶνος ἀμετροσπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,
μὰς, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεμεναι βασιλεῦσιν,

ἀλλ' ὃ τι οἱ εἴσαιο γελοῖον Ἀργείοισιν
 ἐμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φορκὸς ἦν, χυλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμον
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήμοθε λάχνη.
 ἔχθιστος δ' Ἀχιλλῆϊ μάλιστα ἦν ἡδ' Ὀδυσῆϊ·
 τῷ γὰρ νεκείεσκε.

Thersites only clamour'd in the throng.
 Loquacious, loud, and turbulent of tongue :
 Awed by no shame, by no respect controll'd,
 In scandal busy, in reproaches bold :
 With witty malice studious to defame ;
 Scorn all his joy, and laughter all his aim.
 But chief he gloried with licentious style,
 To lash the great, and monarchs to revile.
 His figure such as might his soul proclaim ;
 One eye was blinking, and one leg was lame :
 His mountain-shoulders half his breast o'erspread,
 Thin hairs bestrew'd his long misshapen head.
 Spleen to mankind his envious soul possess'd,
 And much he hated all, but most the best.
 Ulysses or Achilles still his theme.

See Ramage, p. 199.

INSECTS.

II. ii. 469.

Ἦντε μυῖαν ἀδυνῶν ἔθνεα πολλὰ,
 αἵ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν
 ὥρην ἐν εἰαρινῇ, ὅτε τε γλάγος ἀγρεα δεέει.

Or thick as insects play,
 The wandering nation of a summer's day,
 That, drawn by milky steams, at evening hours,
 In gather'd swarms surround the rural bowers ;
 From pail to pail with busy murmur run
 The gilded legions, glittering in the sun.

THE AGED.

II. iii. 108.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται·
 οἷς δ' ὁ γέρον μετέγινε, ἅμα πρόσω καὶ ὀπίσω
 λεύσσει, ὅπως δ' ἄριστος μετ' ἀμφοτέροισι γένηται.

His sons are faithless, headlong in debate,
 And youth itself an empty wavering state :
 Cool age advances venerably wise,
 Turns on all hands its deep-discerning eyes ;
 Sees what befell, and what may yet befall,
 Concludes from both, and best provides for all.

See Ramage, p. 29.

A COMET.

Il. iv. 75.

οἷον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 ἢ ναύτησι τέρας ἢ στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται.

As the red comet, from Saturnius sent
 To fright the nations with a dire portent,
 (A fatal sign to armies on the plain,
 Or trembling sailors on the wintry main,
 With sweeping glories glides along in air,
 And shakes the sparkles from its blazing hair.

See Grocott, p. 347.

DISCORD.

Il. iv. 440.

"Ἐρις, ἄμωτον μεμανῖα,
 "Ἄρεος ἀνδροφόνου καστυγνήτη ἑτάρῃ τε,
 ἦρ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

Discord! dire sister of the slaughtering power,
 Small at her birth, but rising every hour,
 While scarce the skies her horrid head can bound,
 She stalks on earth, and shakes the world around;
 The nations bleed, where'er her steps she turns,
 The groan still deepens and the combat burns.

See Ramage, pp. 424, 342.

BLOOD OF THE GODS.

Il. v. 339.

ῥέε δ' ἀμβροτον αἷμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἰθωπα οἶνον,
 τοῦνεκ' ἀναίμωνές εἰσι καὶ ἀθάνατοι καλέονται.

From the clear vein a stream immortal flow'd,
 Such stream as issues from a wounded god:
 Pure emanation! uncorrupted flood;
 Unlike our gross, diseased, terrestrial blood:
 (For not the bread of man their life sustains,
 Nor wine's inflaming juice supplies their veins.)

AFFLICTION AT THE DEATH OF A FATHER.

Il. v. 408.

Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσι
 Εὐλόουσι' ἐκ πολέμοιο καὶ αἰνῆς θηϊότητος.

From fields of death, when late he shall retire,
No infant on his knees shall call him sire.

See Gray's *Elegy* on Churchyard, st. 6.

CONTEND NOT WITH THE GODS.

Il. v. 440.

Φράξεο, Τυδείδῃ, καὶ χάξεο, μὴδὲ θεοῖσιν
ἰσ' ἐθελε φρονέειν, ἐπεὶ οὐποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

O son of Tydeus, cease ! be wise, and see
How vast the difference of the gods and thee ;
Distance immense ! between the powers that shine
Above, eternal, deathless, and divine,
And mortal man ! a wretch of humble birth,
A short-lived reptile in the dust of earth.

THE HOURS.

Il. v. 749.

αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ὡς ἔχον Ὀραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Ὀδλυμπὸς τε,
ἡμὲν ἀνακλίνει πικυὸν νέφος ἡδ' ἐπιθεΐναι.

Heaven's gates spontaneous open to the powers ;
Heaven's golden gates, kept by the winged hours ;
Commission'd in alternate watch they stand,
The sun's bright portals and the skies command,
Involve in clouds th' eternal gates of day,
Or the dark barrier roll with ease away.
The sounding hinges ring ; on either side
The gloomy volumes, pierced with light, divide.

STENTORIAN VOICE.

Il. v. 785.

Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
ὅς τόνον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.

And shouts, in Stentor's sounding voice, aloud :
Stentor the strong, endued with brazen lungs,
Whose throat surpass'd the force of fifty tongues.

RACE SUCCEEDS RACE LIKE LEAVES.

Il. vi. 146.

οἷα περ φύλλον γενεῇ, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὄλη
τηλεθόωσα φύει, ἕαρος δ' ἐπιγίγνεται ὥρη·
ὡς ἀνδρῶν γενεῇ ἡ μὲν φύει, ἡ δ' ἀπολλήγει.

Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground ;
Another race the following spring supplies ;
They fall successive, and successive rise :
So generations in their course decay ;
So flourish these, when those are past away.

FIRST IN WORTH AS IN COMMAND.

Il. vi. 207.

πέμπε δὲ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυρόμεν, οἳ μέγ' ἀριστοὶ
ἐν τ' Ἐφύργη ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.

By his decree I sought the Trojan town,
By his instructions learn to win renown,
To stand the first in worth as in command,
To add new honours to my native land,
Before my eyes my mighty sires to place,
And emulate the glories of our race.

WINE.

Il. vi. 264.

μή μοι οἶνον δεῖρε μελίσφρονα, πότνια μήτηρ,
μή μ' ἀπογυώσης, μένεος δ' ἀλκῆς τε λάθωμαι.
Inflaming wine, pernicious to mankind,
Unnerves the limbs, and dulls the noble mind.

See Ramage, pp. 3, 269.

MAN PROPOSES, GOD DISPOSES.

Il. vi. 339.

νίκη δ' ἐπαμβιβεται ἄνδρας.

Conquest to-day my happier sword may bless,
'Tis man's to fight, but Heaven's to give success.

See Ramage, p. 297.

AN EXAMPLE OF A LOVING WIFE.

Il. vi. 429.

Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
ἥδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης.

Yet, while my Hector still survives, I see
My father, mother, brethren, all, in thee :
Alas ! my parents, brothers, kindred, all
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share :
Oh, prove a husband's and a father's care !

FRIGHTENED CHILD.

Il. vi. 467.

ἄψ δ' ὁ πᾶς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατὴρ φίλου δψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἱππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.

Thus having spoke, th' illustrious chief of Troy
 Stretch'd his fond arms to clasp the lovely boy.
 The babe clung crying to his nurse's breast,
 Scared at the dazzling helm and nodding crest.
 With secret pleasure each fond parent smiled,
 And Hector hasted to relieve his child.
 The glittering terrors from his brows unbound,
 And placed the beaming helmet on the ground.

THE FATE OF ALL IS FIXED.

Il. vi. 487.

οὐ γὰρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἰδὶ προΐψει·
 μοῖραν δ' οὐτιμὰ φημι πεφυγμένον εἶμηναι ἀνδρῶν,
 οὐ κακὸν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.

No hostile hand can antedate my doom,
 Till fate condemns me to the silent tomb.
 Fix'd is the term to all the race of earth;
 And such the hard condition of our birth,
 No force can then resist, no flight can save;
 All sink alike, the fearful and the brave.

See Ramage, p. 77.

MAN IN THE HANDS OF GOD.

Il. vii. 101.

αὐτὰρ ὁ πρὸς θεῶν
 νίκης πείρατ' ἔχοντα ἐν ἀθανάτοισι θεοῖσιν.
 'Tis man's bold task the generous strife to try,
 But in the hands of God is victory.

See Ramage, p. 297.

THE FIXEDNESS OF FATE.

Il. viii. 477.

ὡς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωμένης, οὐδ' εἰ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντου, ὧ' Ἰαπετός τε Κρόνος τε
 ἡμεῖοι οὐτ' αὐγῆς Ἰσπερίονος Ἡελίοιο
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.

L

οὐδ' ἦν ἔνθ' ἀφίκηαι δλωμένη, οὐ σέυ ἐγωγε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.

For such is fate, nor canst thou turn its course
 With all thy rage, with all thy rebel force.
 Fly, if thou wilt, to earth's remotest bound,
 Where on her utmost verge the seas resound ;
 Where cursed Iâpetus and Saturn dwell,
 Fast by the brink, within the steams of hell ;
 No sun e'er gilds the gloomy horrors there ;
 No cheerful gales refresh the lazy air ;
 There arm once more the bold Titanian band ;
 And arm in vain ; for what I will, shall stand.

See Ramage, pp. 458, 83. Grocott, p. 205.

THE MOON.

Il. viii. 555.

ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρον φαεινὸν ἀμφὶ σελήνην
 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
 [ἐκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρῶνες ἄκροι
 καὶ νάπαι· οὐρανὸν δ' ἄρ' ὑπερῶν ἄσπετος αἰθήρ,]
 πάντα δέ τ' εἶδεται ἄστρον, γέγηθε δέ τε φρένα ποιμήν.

As when the moon, refulgent lamp of night !
 O'er heaven's clear azure spreads her sacred light,
 When not a breath disturbs the deep serene,
 And not a cloud o'ercasts the solemn scene ;
 Around her throne the vivid planets roll,
 And stars unnumber'd gild the glowing pole,
 O'er the dark trees a yellower verdure shed,
 And tipt with silver every mountain's head ;
 Then shine the vales, the rocks in prospect rise,
 A flood of glory bursts from all the skies :
 The conscious swains, rejoicing in the sight,
 Eye the blue vault, and bless the useful light.

See Grocott, p. 251.

A KING DESTITUTE OF FIRMNESS.

Il. ix. 37.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὔτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.

The gods, O chief ! from whom our honours spring,
 The gods have made thee but by halves a king.
 They gave thee sceptres, and a wide command,
 They gave dominion o'er the seas and land ;
 The noblest power that might the world control
 They gave thee not—a brave and virtuous soul.

THE MAN DELIGHTING IN WAR.

Il. ix. 63.

*ἀφρήτωρ ἀθέμιστος ἀνέστιος ἐστὶν ἐκείνος
ὃς πολέμου ἔραται ἐπιδημίου ὀκρυβέντος.*

Cursed is the man, and void of law and right,
Unworthy property, unworthy light,
Unfit for public rule, or private care;
That wretch, that monster, who delights in war;
Whose lust is murder, and whose horrid joy,
To tear his country, and his kind destroy!

PLUTO.

Il. ix. 158.

*Ἄτδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων.*

Pluto, the grisly god, who never spares,
Who feels no mercy, and who hears no prayers,
Lives dark and dreadful in deep hell's abodes,
And mortals hate him, as the worst of gods.

THE HYPOCRITE.

Il. ix. 312.

*ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἄτδαιο πύλησιν
ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ.
Who dares think one thing, and another tell,
My heart detests him as the gates of hell.*

See Ramage, p. 338.

A WIFE.

Il. ix. 341.

*ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
τὴν αὐτοῦ φιλεῖ καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.*

The wife whom choice and passion both approve,
Sure every wise and worthy man will love.
Nor did my fair one less distinction claim;
Slave as she was, my soul adored the dame.

LIFE NOT TO BE BOUGHT.

Il. ix. 401.

*οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτῆσθαι, εὐναιόμενον πτολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἱὰς Ἀχαιῶν,
οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔργει,
Φοίβου Ἀπόλλωνος, Πυθῶ ἐνὶ πετρῆεσσι.*

ληϊστοὶ μὲν γάρ τε βόες καὶ ἱφία μῆλα,
κητοὶ δὲ τρίποδες τε καὶ ἱππων ξανθὰ κάρηνα·
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείσθη
οὐδ' ἐλετή, ἐπεὶ ὅρ κεν ἀμείψεται ἔρκος ὀδόντων.

Life is not to be bought with heaps of gold ;
Not all Apollo's Pythian treasures hold
Or Troy once held, in peace and pride of sway,
Can bribe the poor possession of a day !
Lost herds and treasures, we by arms regain,
And steeds unrivall'd on the dusty plain :
But from our lips the vital spirit fled,
Returns no more to wake the silent dead.

PRAYERS ARE DAUGHTERS OF HEAVEN.

Il. ix. 496.

ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαθήσιν
λοιβῇ τε κνίσῃ τε παρατρῶπῳσ' ἀνθρώποι
λίσσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
καὶ γὰρ τε Διταὶ εἰσι Διὸς κούραι μεγάλοιαι,
χωλαὶ τε ῥυσαὶ τε παραβλῶπές τ' ὀφθαλμῶ,
αἱ ῥά τε καὶ μετόπισθ' Ἀτῆς ἀλέγονσι κιούσαι.
ἡ δ' Ἀτὴ σθεναρὴ τε καὶ ἀρτίπος, ὅννεκα πάσας
πολλὸν ὑπεκπροθέει, φθάσει δὲ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
τὸν δὲ μέγ' ὤνησαν καὶ τ' ἐκλυον εὐχομένοιο·
ὅς δὲ κ' ἀνήρηται καὶ τε στερεῶς ἀποείπη,
λίσσονται δ' ἄρα ταῖγε Δία Κρονίῳνα κιούσαι
τῷ Ἀτῆν ἄμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.

Now be thy rage, thy fatal rage, resign'd ;
A cruel heart ill suits a manly mind :
The gods (the only great, and only wise)
Are moved by offerings, vows, and sacrifice ;
Offending man their high compassion wins,
And daily prayers atone for daily sins.
Prayers are Jove's daughters, of celestial race,
Lame are their feet, and wrinkled is their face ;
With humble mien and with dejected eyes,
Constant they follow, where Injustice flies :
Injustice swift, erect, and unconfined,
Sweeps the wide earth, and tramples o'er mankind,
While prayers, to heal her wrongs, move slow behind,
Who hears these daughters of almighty Jove,

For him they mediate to the throne above :
 When man rejects the humble suit they make,
 The sire revenges for the daughter's sake ;
 From Jove commission'd, fierce Injustice then,
 Descends, to punish unrelenting men.
 Oh, let not headlong passion bear the sway ;
 These reconciling goddesses obey :
 Due honours to the seed of Jove belong ;
 Due honours calm the fierce and bend the strong.

A FRIEND.

Il. ix. 615.

καλὸν τοι σὺν ἐμοὶ τὸν κήδεω ὅς κ' ἐμέ κήδῃ.

A generous friendship no cold medium knows,
 Burns with one love, with one resentment glows ;
 One should our interests, and our passions be ;
 My friend must hate the man that injures me.

See Ramage, pp. 9, 28, 339.

HOW GREAT DEEDS ARE DONE.

Il. x. 224.

*σὺν τε δὺ' ἐρχομένω, καὶ τε πρὸ τοῦ ἐνόησεν,
 ὅππως κέρδος ἔη· μῶνος δ' εἴπερ τε νοήσῃ,
 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.*

By mutual confidence, and mutual aid,
 Great deeds are done, and great discoveries made ;
 The wise new prudence from the wise acquire,
 And one brave hero fans another's fire.

THE COWARD.

Il. xi. 390.

*κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο.
 ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἰ κ' ὀλίγον περ ἐπαύρη,
 ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθῃσιν·
 τοῦ δὲ γυναῖκος μὲν τ' ἀμφίδρυφοὶ εἰσι παρειαί,
 παῖδες δ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, ὠωνοὶ δὲ περὶ πλέες ἡὲ γυναῖκες.*

A coward's weapon never hurts the brave.
 Not so this dart, which thou mayst one day feel :
 Fate wings its flight, and death is on the steel.
 Where this but lights, some noble life expires ;
 Its touch makes orphans, bathes the cheeks of sires,
 Steeps earth in purple, glutts the birds of air,
 And leaves such objects as distract the fair.

THE BRAVE MAN.

Il. xi. 408.

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύῃσι μάχῃ ἐνι, τὸν δὲ μάλα χρεὼ
ἐσθλόμεναι κρατερῶς, ἥτ' ἐβλητ' ἥτ' ἐβαλ' ἄλλον.

The brave meets danger, and the coward flies :
To die or conquer, proves a hero's heart ;
And, knowing this, I know a soldier's part.

OAKS.

Il. xii. 132.

ἕστασαν ὥς ὅτε τε δρῦες οὖρεσιν ὑψικέρηνοι,
αἰτ' ἀνεμον μίμνουσι καὶ νετὸν ἥματα πάντα,
ρίξῃσιν μεγάλῃσι διηνεκτέσσι ἀραρυῖαι.

As two tall oaks, before the wall they rise !
Their roots on earth, their heads amidst the skies :
Whose spreading arms with leafy honours crown'd,
Forbid the tempest, and protect the ground ;
High on the hill appears their stately form,
And their deep roots for ever brave the storm.

See Grocott, p. 271.

THE BRAVE.

Il. xii. 243.

εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πατρίης.

Without a sign his sword the brave man draws,
And asks no omen but his country's cause.

THE SNOW-STORM.

Il. xii. 278.

ὥστε νιφάδες χιόνος πίπτωσι θαμνειαί
ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητιέτα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφανσκομένους τὰ ἃ κῆλα'
κοιμήσας δ' ἀνέμους χέει ἐμπεδον, δόφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἀκροῦς
καὶ πεδία λωτεύοντα καὶ ἀνδρῶν πλοῖα ἔργα,
καὶ τ' ἐφ' αἰὲς πολίης κέχυνται λιμέσιν τε καὶ ἀκταῖς,
κῶμα δὲ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
εἰλθαταὶ καθύπερθε', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος.

As when high Jove his sharp artillery forms,
And opes his cloudy magazine of storms ;
In winter's bleak, uncomfortable reign,
A snowy inundation hides the plain ;
He stills the winds, and bids the skies to sleep ;

Then pours the silent tempest thick and deep :
 At first the mountain-tops are cover'd o'er,
 Then the green fields, and then the sandy shore ;
 Bent with the weight the nodding woods are seen,
 And one bright waste hides all the works of men :
 The circling seas alone absorbing all,
 Drink the dissolving fleeces as they fall.

THE FORCE OF UNION.

Il. xii. 412.

πλεόνων δέ τοι ἔργον ἀμεινον.

The force of powerful union conquers all

See Ramage, p. 342.

SATIETY OF EVERYTHING.

Il. xiii. 636.

*πάντων μὲν κόρος ἐστὶ, καὶ ὕπνου καὶ φιλότῃτος
 μολῃς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.*

The best of things beyond their measure cloy ;
 Sleep's balmy blessing, love's endearing joy ;
 The feast, the dance ; whate'er mankind desire,
 E'en the sweet charms of sacred numbers tire.
 But Troy for ever reaps a dire delight
 In thirst of slaughter, and in lust of fight.

MEN HAVE DIFFERENT TALENTS.

Il. xiii. 729.

*ἀλλ' οὐπὼς ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.
 ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα·
 [ἄλλω δ' ὀρχηστὸν, ἐτέρω κίθαριν καὶ αἰοδὴν·]
 ἄλλω δ' ἐν στήθεσσι τιθεὶ νόον εὐρύσοπα Ζεὺς
 ἐσθλὸν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
 καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.*

Content with what the bounteous gods have given,
 Seek not alone t' engross the gifts of Heaven.
 To some the powers of bloody war belong,
 To some, sweet music and the charm of song ;
 To few, and wondrous few, has Jove assign'd
 A wise, extensive, all-considering mind ;
 Their guardians these, the nations round confess,
 And towns and empires for their safety bless.

See Ramage, pp. 34, 67.

AVOID EVILS.

Il. xiv. 80.

οὐ γὰρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.
βέλτερον δὲ φεύγων προφύγῃ κακόν τῇ ἀλώῃ.

Better from evils well foreseen to run,
Than perish in the danger we may shun.

THE CHARMS OF LOVE.

Il. xiv. 214.

*Ἡ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάτιον
ποικίλον, ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο·
ἐνθ' ἐνὶ μὲν φιλότῃ, ἐν δ' ἱμερὸς, ἐν δ' ὀαριστὸς
πάρφασις, ἥτ' ἐκλεψε νόον πύκα περ φρονέοντων.

And from her fragrant breast the zone unbraced,
With various skill and high embroidery graced.
In this was every art, and every charm,
To win the wisest, and the coldest warm :
Fond love, the gentle vow, the gay desire,
The kind deceit, the still reviving fire,
Persuasive speech, and more persuasive sighs,
Silence that spoke, and eloquence of eyes.

See Ramage, p. 434.

THE POWER OF RECOLLECTION.

Il. xv. 80.

ὥς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος, ὅσ' ἐπὶ πολλῇν
γαίαν ἐηλουθῶς φρεσὶ πευκαλίμῃσι νοήσῃ
“ἐνθ' εἴην, ἢ ἐνθα,” μενουήρησί τε πολλὰ.

As some wayfaring man, who wanders o'er
In thought a length of lands he trod before,
Sends forth his active mind from place to place,
Joins hill to dale, and measures space with space.

REPENTANCE.

Il. xv. 203.

στρεπταὶ μὲν τε φρένες ἐσθλῶν.
οἷσθ' ὥς πρεσβυτέροισιν Ἐρινύες αἰὲν ἔπονται.

A noble mind disdains not to repent.
To elder brothers guardian fiends are given,
To scourge the wretch insulting them and Heaven.

See Ramage, pp. 361, 20.

A CHILD PLAYING ON THE SEA-SHORE.

Il. xv. 362.

ὥς ὅτε τις ψάμαθον παῖς ἀγχι θαλάσσης,
 ὅστ' ἐπεί οὖν ποιήσῃ ἀθύρματα νηπιέσῃν,
 ἅψ' αὖτις συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.

Easy, as when ashore an infant stands,
 And draws imagined houses in the sands,
 The sportive wanton, pleased with some new play,
 Sweeps the slight works and fashion'd domes away.

A FRIEND.

Il. xv. 404.

ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταῖρον.

The voice is powerful of a faithful friend.

See Ramage, pp. 30, 296.

TO DIE FOR ONE'S COUNTRY.

Il. xv. 496.

οὐ οἱ δεικὲς ἀμυνομένῳ περὶ πάτρησ
 τεθνάμεν· ἀλλ' ἄλοχός τε σὴν καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κληῖρος ἀκήρατος, εἰ κεν 'Αχαιοὶ
 οἰχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

Death is the worst ; a fate which all must try ;
 And, for our country, 'tis a bliss to die.
 The gallant man, though slain in fight he be,
 Yet leaves his nation safe, his children free ;
 Entails a debt on all the grateful state ;
 His own brave friends shall glory in his fate ;
 His wife live honour'd, all his race succeed ;
 And late posterity enjoy the deed !

See Ramage, p. 104.

THE COWARD.

Il. xv. 563.

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ' κλέος βρυνται οὔτε τις ἀλκή.

On valour's side the odds of combat lie,
 The brave live glorious, or lamented die ;
 The wretch that trembles in the field of fame,
 Meets death, and worse than death, eternal shame.

See Ramage, pp. 341, 93, 94.

STORM AT SEA.

II. xv. 624.

ὥς οὔτε κύμα θοῇ ἐν νηϊ πέσσει
 λάβρον ὑπὸ κέφειν ἀνεμοτρεφές· ἡ δέ τε πᾶσα
 ἀχρη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἱστίῳ ἐμβρέμεται, τρομέουσι δὲ τε φρένα ναῦται
 δευδιότες· τυτθὸν γὰρ ὑπέκ θανάτου φέρονται.

Bursts as a wave that from the clouds impends,
 And swell'd with tempests on the ship descends;
 White are the decks with foam; the winds aloud
 Howl o'er the masts, and sing through every shroud:
 Pale, trembling, tired, the sailors freeze with fears;
 And instant death on every wave appears.

See Ramage, p. 443.

DEEDS AND NOT WORDS.

II. xvi. 630.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ·
 τῷ οὔτι χρηὶ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.

To speak, becometh the council; but to dare
 In glorious action, is the task of war.

FOOLS.

II. xvii. 32.

ῥεχθὲν δέ τε νήπιος ἔγνω.

Fools stay to feel it, and are wise too late.

GOD OMNIPOTENT.

II. xvii. 176.

ἀλλ' αἰεὶ τε Διὸς κρείσσειν νόος αἰγιόχοιο,
 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφειλετο νίκην
 ῥηϊδίως, ὅτ' εἰ αὐτὸς ἐποτρύνει μάχεσθαι.

But Jove's high will is ever uncontroll'd,
 The strong he withers, and confounds the bold;
 Now crowns with fame the mighty man, and now
 Strikes the fresh garland from the victor's brow!

See Ramage, p. 82.

NOTHING MORE WRETCHED THAN MAN.

II. xvii. 446.

οὐ μὲν γὰρ τί τοῦ ἐστὶν οἰζυρώτερον ἄνδρὸς
 πάντων, ὅσσα τε γαῖαν ἐπι πνεῖει τε καὶ ἔρπει.

For ah ! what is there, of inferior birth,
That breathes or creeps upon the dust of earth ;
What wretched creature of what wretched kind,
Than man more weak, calamitous, and blind ?
See Ramage, pp. 288, 433.

MAN PROPOSES, GOD DISPOSES.

Il. xvii. 515.

ἦσω γὰρ καὶ ἐγὼ, τὰ δὲ κεν Δαὶ πάντα μελήσει.
Yet mighty as they are, my force to prove
Is only mine : th' event belongs to Jove.

See Ramage, p. 297.

STRIFE AND RAGE.

Il. xviii. 107.

*ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅστ' ἐφέηκε πολύφρονά περ χαλεπήναι,
ὅστε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσσιν ἀέξεται ἥντε καπνός.*

Wrath and revenge from men and gods remove :
Far, far too dear to every mortal breast,
Sweet to the soul, as honey to the taste ;
Gathering like vapours of a noxious kind
From fiery blood, and darkening all the mind.

See Ramage, p. 208.

FATE OF MAN IN WAR.

Il. xviii. 309.

ξυνὸς Ἐνυδλιος, καὶ τε κτανέοντα κατέκτα.
Mars is our common lord, alike to all :
And oft the victor triumphs, but to fall.

DESIGNS OF MAN CUT SHORT.

Il. xviii. 328.

ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.
But mighty Jove cuts short, with just disdain,
The long, long views of poor, designing man !

See Ramage, p. 77.

ILL-TIMED APPLAUSE.

Il. xix. 79.

*ἑσταῖος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
ὑββάλλειν· χαλεπὸν γὰρ, ἐπισταμένῳ περ ἔόντι.*

ἀνδρῶν δ' ἐν πολλῶ ὁμάδῳ πῶς κέν τις ἀκούσαι
ἦ εἴποι ; βλάβεται δὲ λιγύς περ ἔων ἀγορητής.

A while your loud, untimely joy suspend,
And let your rash, injurious clamours end :
Unruly murmurs, or ill-timed applause,
Wrong the best speaker, and the justest cause.

FOOD NECESSARY FOR THE WARRIOR.

Il. xix. 162.

οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
ἀκμηρος σίτοιῳ δυνήσεται ἄντα μάχεσθαι·
εἴπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
ἀλλὰ τε λάθρη γυνία βαρύνεται, ἥδὲ κυχάνει
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴοντι.
ὅς δέ κ' ἀνὴρ οἶνῳ κορυσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμετέσσι παρημέριος πολεμίζει,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυνία
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο.

Strength is derived from spirits and from blood,
And those augment by generous wine and food :
What boastful son of war, without that stay,
Can last a hero through a single day?
Courage may prompt; but, ebbing out his strength,
Mere unsupported man must yield at length;
Shrunk with dry famine, and with toils declined,
The drooping body will desert the mind :
But built anew with strength-conferring fare,
With limbs and soul untamed, he tires a war.

WORTH.

Il. xx. 241.

ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.
Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μνύθει τε,
ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.

Such is our race : 'tis fortune gives us birth,
But Jove alone endues the soul with worth :
He, source of power and might, with boundless sway
All human courage gives or takes away.

A WAR OF WORDS.

Il. xx. 244.

ἀλλ' ὅγε μηκέτι ταῦτα λεγώμεθα νηπίτιοι ὥς,
ἔσταδ' ἐν μέσση ὑσμίνῃ δισηϊότητος.
ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μνθῆσασθαι
πολλὰ μάλ'· οὐδ' ἂν νηὺς ἐκατόξυγος ἀχθος ἀροίτο.

στρεπτή δὲ γλώσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι.
 παρτοῖοι, ἐπέων δὲ πολλὸς νομὸς ἐνθα καὶ ἐνθα.
 ὀπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσας.
 ἀλλὰ τίη ἐρίδας καὶ νεῖκα νῶν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας,
 αἵτε χολωσάμεναι ἐρίδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἀγνίαν λούσαι,
 πόλλ' ἔτεά τε καὶ οὐκί· χόλος δὲ τε καὶ τὰ κελεύει.

Long in the field of words we may contend,
 Reproach is infinite, and knows no end,
 Arm'd or with truth or falsehood, right or wrong;
 So voluble a weapon is the tongue;
 Wounded, we wound; and neither side can fail,
 For every man has equal strength to rail:
 Women alone, when in the streets they jar,
 Perhaps excel us in this wordy war;
 Like us they stand, encompass'd with the crowd,
 And vent their anger, impotent and loud.

LIFE OF MEN.

Π. xxi. 463.

εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἱ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ῥαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι.

For what is man? Calamitous by birth,
 They owe their life and nourishment to earth;
 Like yearly leaves, that now, with beauty crown'd,
 Smile on the sun; now wither on the ground.

TO DIE IN YOUTH.

Π. xxii. 71.

νέω δὲ τε πάρ' ἐπέουκεν,
 ἀρῆκταμένω, δεδαῦγμένω δ' ἐξεί χαλκῷ,
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅτι φανήη·
 ἀλλ' ὅτε δὴ πολλὸν τε κάρη πολλὸν τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνας κταμένοιο γέροντος,
 τοῦτο δὴ οἰκτιστὸν πέλεται δειλοῖσι βροτοῖσιν.

Who dies in youth and vigour, dies the best.
 Struck through with wounds, all honest on the breast.
 But, when the Fates in fulness of their rage,
 Spurn the hoar head of unresisting age,
 In dust the reverend lineaments deform,
 And pour to dogs the life-blood scarcely warm;
 This, this is misery! the last, the worst,
 That man can feel; man, fated to be curst!

See Ramage, p. 298.

FAMILIAR TALK.

Π. xxii. 126.

οὐ μὲν πως νῦν ἔστω ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ δαριζέμεναι, ἅτε παρθένος ἡθελός τε,
 παρθένος ἡθελός τ' ὀαρίζετον ἀλλήλων.

We greet not here, as man conversing man,
 Met at an oak, or journeying o'er a plain;
 No season now for calm familiar talk,
 Like youths and maidens in an evening walk.

THE BALANCE IN WHICH MAN'S FATE IS WEIGHED.

Π. xxii. 209.

καὶ τότε δὴ χρύσεια πατὴρ ἐτίθειε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο,
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἱπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἰσιμον ἡμαρ,
 ψυχτο δ' εἰς Αἴδαο, λίπεν δὲ ἐ Φοῖβος Ἀπόλλων.

Jove lifts the golden balances, that show
 The fates of mortal men and things below:
 Here each contending hero's lot he tries,
 And weighs, with equal hand, their destinies.
 Low sinks the scale surcharged with Hector's fate;
 Heavy with death it sinks, and hell receives the weight.

See Grocott, p. 17.

THE SOUL.

Π. xxiii. 103.

Ὅ πόποι, ἦ ῥά τίς ἐστι καὶ εἰν' Αἴδαο δόμοισιν
 ψυχὴ καὶ εἶδωλον, ἅτ' ἀρ φέρες οὐκ ἐνὶ πάμπαν.

'Tis true, 'tis certain; man, though dead, retains
 Part of himself; th' immortal mind remains:
 The form subsists without the body's aid,
 Aërial semblance, and an empty shade!

See Ramage, pp. 28, 64.

NOT STRENGTH BUT ART OBTAINS THE PRIZE.

Π. xxiii. 315.

μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίψω·
 μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴοσι πόντι
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
 μήτι δ' ἥνιοχος περιγίγνεται ἡνιώχοιο.

It is not strength, but art, obtains the prize,
 And to be swift is less than to be wise.

'Tis more by art than force of numerous strokes,
The dexterous woodman shapes the stubborn oaks ;
By art the pilot, through the boiling deep
And howling tempest, steers the fearless ship ;
And 'tis the artist wins the glorious course,
Not those who trust in chariots and in horse.

See Ramage, p. 249.

MAN DOOMED TO LOSE FRIENDS.

Π. xxiv. 46.

μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἱόν·
ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

To lose a friend, a brother, or a son,
Heaven dooms each mortal, and its will is done :
A while they sorrow, then dismiss their care ;
Fate gives the wound, and man is born to bear.

TWO URNS CONTAINING GOOD AND EVIL.

Π. xxiv. 524.

οὐ γὰρ τις πρῆξις πέλεται κρυεροῦ γόοιο.
ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γὰρ τε πίθοι κατακέλαται ἐν Διὸς οὔδαι
δώρων ὅσα δίδωσι, κακῶν, ἕτερος δὲ ἑάων·
ὃ μὲν κ' ἀμμίξας δόλη Ζεὺς τερπικέραυνος,
ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
ὃ δέ κε τῶν λυγρῶν δόλη, λωβητὸν ἐθήκεν·
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.

To mourn, avails not : man is born to bear.
Such is, alas ! the gods' severe decree :
They, only they are blest, and only free.
Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good ;
From thence the cup of mortal man he fills,
Blessings to these, to those distributes ills ;
To most, he mingles both : the wretch decreed
To taste the bad, unmix'd, is curst indeed ;
Pursued by wrongs, by meagre famine driven,
He wanders, outcast both of earth and heaven.
The happiest, taste not happiness sincere ;
But find the cordial draught is dash'd with care.

FREE-WILL.

Odys. i. 32.

Ὅ πόποι, ὅσων δὴ νῦν θεοὶ βροτοὶ αἰτιώωνται.
 ἐξ ἡμέων γὰρ φασὶ καὶ ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπέρμορον ἄλγε' ἔχουσιν.

Perverse mankind! whose wills, created free,
 Charge all their woes on absolute decree;
 All to the dooming gods their guilt translate,
 And follies are miscall'd the crimes of fate.

IT IS A WISE SON WHO KNOWS HIS OWN FATHER.

Odys. i. 215.

μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἔγωγε
 οὐκ οἶδ'· οὐ γὰρ πῶ τις ἐὼν γόνον αὐτὸς ἀνέγνω.

To prove a genuine birth, (the prince replies,)
 On female truth assenting faith relies.

HUMBLE AFFLUENCE.

Odys. i. 217.

ὥς δὴ ἔγωγ' ὄφελον μάκαρός τ' ἐν ἔμμεναι αἰδὼς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμεν.

But happier he, whom fate
 Hath placed beneath the storms which toss the great!
 Happier the son, whose hoary sire is blest
 With humble affluence and domestic rest!

See Ramage, pp. 127, 431.

FEW SONS RIVAL THEIR BRAVE SIRE.

Odys. ii. 276.

παῦροι γὰρ τοὶ παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλεονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.

Were not wise sons descendent of the wise,
 And did not heroes from brave heroes rise,
 Vain were my hopes: few sons attain the praise
 Of their great sires, and most their sires disgrace.

ENJOY THE PRESENT.

Odys. ii. 303.

μήτι τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ.

Ill suits gay youth the stern heroic parts :
 Indulge the genial hour, unbend the soul,
 Leave thought to age, and drain the flowing bowl.
 See Ramage, pp. 78, 86, 89, 105, 281.

MODESTY.

Odys. iii. 24.

αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέσθαι.

Awful th' approach, and hard the task appears,
 To question wisely men of riper years.

See Ramage, p. 324.

GOD OMNIPOTENT.

Odys. iii. 231.

ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

Know, the Power above
 With ease can save each object of His love ;
 Wide as His will, extends His boundless grace ;
 Nor lost in time, nor circumscribed by place.

See Ramage, pp. 52, 292.

DEATH.

Odys. iii. 236.

ἀλλ' ἦτοι θάνατόν μὲν ὁμόλιον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῇ
 μοῖρ' ὀλοή καθέλῃσι ταηλεγέος θανάτοιο.

Death only is the lot which none can miss,
 And all is possible to Heaven but this ;
 The best, the dearest fav'rite of the sky
 Must taste that cup, for man is born to die.

See Ramage, pp. 331, 229, 225.

MOURNING FOR THE DEAD.

Odys. iv. 195.

νεμεσῶμαι γε μὲν οὐδὲν
 κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
 τοῦτό νυ καὶ γέρας ὅλον διζυροῖσι βροτοῖσιν,
 κείρασθαι τε κόμην βαλῆειν τ' ἀπὸ δάκρυ παρειῶν.

Let each deplore his dead ; the rites of woe
 Are all, alas ! the living can bestow :
 O'er the congenial dust enjoin'd to shear
 The graceful curl, and drop the tender tear.

OPIMUM.

Odys. iv. 220.

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἐνθεν ἔπειτα,
 ῥηπεινός τ' ἀχολὸν τε, κακῶς ἐπιδήθων ἀπάντων.
 δὲ τὸ καταβρόζειεν, ἐπὶν κρητῆρι μεγέη,
 σὺ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
 οὐδ' εἰ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,
 οὐδ' εἰ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
 χαλκῷ θηΐωσεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτα.

Meantime with genial joy to warm the soul,
 Bright Helen mix'd a mirth-inspiring bowl;
 Temper'd with drugs of sov'reign use, t' assuage
 The boiling bosom of tumultuous rage;
 To clear the cloudy front of wrinkled care,
 And dry the tearful sluices of despair:
 Charm'd with that virtuous draught, th' exalted mind
 All sense of woe delivers to the wind.
 Though on the blazing pile his parent lay,
 Or a loved brother groan'd his life away,
 Or darling son, oppress'd by ruffian force,
 Fell breathless at his feet, a mangled corse,
 From morn to eve, impassive and serene,
 The man entranced would view the dreadful scene.

ELYSIUM.

Odys. iv. 563.

ἀλλὰ σ' ἐς Ἑλύσιον πεδίων καὶ πείρατα γαίης
 ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθους,
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν·
 οὐ νικητὸς, οὐτ' ἄρ' χειμῶν πολλὸς οὐτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ ζεφύροιο λιγὸν πνέοντος ἀήτας
 Ὀκεανὸς ἀνίστη ἀναψύχειν ἀνθρώπους.

Elysium shall be thine; the blissful plains
 Of utmost earth, where Rhadamanthus reigns.
 Joys ever young, unmix'd with pain or fear,
 Fill the wide circle of th' eternal year;
 Stern winter smiles on that auspicious clime;
 The fields are florid with unfading prime;
 From the bleak pole no winds inclement blow,
 Mould the round hail, or flake the fleecy snow;
 But from the breezy deep, the Blest inhale
 The fragrant murmurs of the western gale.

See Ramage, p. 458.

DESCRIPTION OF THE HAPPY LIFE OF WOMAN.

Odys. vi. 180.

σοὶ δὲ θεοὶ τόσσα δοῖεν ὅσα φρεσὶ σῆσι μενουῶς,
 ἀνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν
 ἐσθλὴν· οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἀρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 ἀνὴρ ἢ δὲ γυνή· πῶλλ' ἀλγεα δυσμενέεσσιν,
 χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἐκλυον αὐτοί.

So may the gods who heaven and earth control,
 Crown the chaste wishes of thy virtuous soul,
 On thy soft hours their choicest blessings shed,
 Blest with a husband be thy bridal bed,
 Blest be thy husband with a blooming race,
 And lasting union crown your blissful days.
 The gods, when they supremely bless, bestow
 Firm union on their favourites below;
 Then envy grieves, with inly-pining hate;
 The good exult, and heaven is in our state.

THE GOOD SOMETIMES SUFFER, AND THE BAD PREVAIL.

Odys. vi. 188.

Ζεὺς δ' αὐτὸς νέμει δλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἢ δὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω.

Jove weighs affairs of earth in dubious scales,
 And the good suffers while the bad prevails;
 Bear, with a soul resign'd, the will of Jove;
 Who breathes, must mourn : thy woes are from above.

See *Matt.* v. 45.

WHAT WE GIVE TO THE POOR, WE LEND TO GOD.

Odys. vi. 207.

πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξεῖνοι τε πτωχοὶ τε, δόσις δ' ὀλίγη τε φίλη τε.

By Jove the stranger and the poor are sent,
 And what to those we give, to Jove is lent.

See *Prov.* xix. 17.

MODESTY.

Odys. vi. 286.

καὶ δ' ἄλλη νεμεσῶ, ἥτις τοιαῦτά γε ῥέζοι,
 ἥτ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
 ἀνδράσι μισογῆται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.

And just the blame ; for female innocence
 Not only flies the guilt, but shews th' offence :

Th' unguarded virgin as unchaste I blame,
And the least freedom with the sex is shame,
Till our consenting sires a spouse provide,
And public nuptials justify the bride.

See Ramage, p. 360. Grocott, p. 248.

RUGGED MARINERS.

Odys. vii. 32.

οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῆσιν τότ' γε πεποιθότες ὠκείησιν
λαῖτμα μέγ' ἐκπερώσωσιν, ἐπεὶ σφίσι δῶκ' ἐπυσίχθων·
τῶν νέες ὠκείαι ὥσει πτερόν ἢ νῆμα.

A race of rugged mariners are these;
Unpolish'd men, and boist'rous as their seas;
The native islanders alone their care,
And hateful he that breathes a foreign air.
These did the ruler of the deep ordain
To build proud navies and command the main;
On canvas wings to cut the wat'ry way;
No bird so light, no thought so swift as they.

MANLY FIRMNESS.

Odys. vii. 50.

μηδέ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἐργοῖσιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.

Fear not, but be bold:
A decent boldness ever meets with friends,
Succeeds, and e'en a stranger recommends.

A BELOVED QUEEN.

Odys. vii. 69.

ὡς κείνη περὶ κῆρι τετιμῆται τε καὶ ἔστιν
ἐκ τε φίλων παίδων ἕκ τ' αὐτοῦ Ἀλκυόιοιο
καὶ λαῶν, οἳ μὲν ῥα θεὸν ὡς εἰσορόωντες
δεϊδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ δαῖτον.
οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δέχεται ἑσθλοῦ·
οἷσιν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύει.

When through the street she gracious deigns to move,
(The public wonder and the public love,)
The tongues of all with transport sound her praise,
The eyes of all as on a goddess gaze.
She feels the triumph of a gen'rous breast;
To heal divisions, to relieve th' oppress'd;
By virtue rich, in blessing others, blest.

A GARDEN.

Odys. vii. 112.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθώοντα,
 ὄγχραι καὶ ῥοιαὶ καὶ μηλείαι ἀγλαόκαρποι
 συκταὶ τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσαι.
 τῶν οὐποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χεῖματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίῃ πνέουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχην ἐπ' ὄγχην γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.

Close to the gates a spacious garden lies,
 From storms defended and inclement skies:
 Four acres was th' allotted space of ground,
 Fenced with a green enclosure all around.
 Tall, thriving trees confess'd the fruitful mould;
 The redd'ning apple ripens here to gold;
 Here the blue fig with luscious juice o'erflows,
 With deeper red the full pomegranate glows,
 The branch here bends beneath the weighty pear,
 And verdant olives flourish round the year.
 The balmy spirit of the western gale
 Eternal breathes on fruits untaught to fail:
 Each dropping pear a following pear supplies,
 On apples apples, figs on figs arise:
 The same mild season gives the blooms to blow,
 The buds to harden, and the fruits to grow.

MISERY AND MAN ARE TWINS.

Odys. vii. 196.

ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ Αἴσα κατὰ Κλωθῆς τε βαρεῖαι
 γενομένης νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.

Then must he suffer what the Fates ordain;
 For Fate has wove the thread of life with pain,
 And twins, e'en from the birth, are misery and man!

See Ramage, pp. 288, 433. Grocott, p. 247.

HUNGER.

Odys. vii. 216.

οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἐπλετο, ἦτ' ἐκέλευεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα.

Howe'er the noble suff'ring mind may grieve
Its load of anguish, and disdain to live ;
Necessity demands our daily bread ;
Hunger is insolent, and will be fed.

See Ramage, p. 275.

MAN A JEALOUS RACE.

Odys. vii. 307.

δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ' ἀνθρώπων.

Man's of a jealous and mistaking kind.

GOD GIVES TO ONE MAN ONE TALENT, AND TO ANOTHER A HUNDRED.

Odys. viii. 167.

οὕτως οὐ πάντεσσι θεοὶ χάριεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὐτ' ἄρ φρένας οὐτ' ἀγορητῶν.
ἄλλος μὲν γάρ τ' εἶδος ἀκινδύντερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφὴν ἔπεισι στέφει, οἱ δέ τ' ἐς αὐτὸν
τερπόμενοι λεύσσοιεν· ὁ δ' ἀσφαλῆως ἀγορεύει
αἰδοῖ μείλιχίη, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ δαυτὸν θεὸν ὥς εἰσαορώσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.

With partial hands the gods their gifts dispense :
Some greatly think, some speak with manly sense ;
Here Heaven an elegance of form denies,
But wisdom the defect of form supplies :
This man with energy of thought controls,
And steals with modest violence our souls ;
He speaks reserv'dly, but he speaks with force,
Nor can one word be changed but for a worse ;
In public more than mortal he appears,
And as he moves, the gazing crowd reveres.
While others, beauteous as th' ethereal kind,
The nobler portion want—a knowing mind.
In outward show Heaven gives thee to excel,
But Heaven denies the praise of thinking well.

See Matt. xxv. 15.

VENGEANCE WAITS ON WRONG.

Odys. viii. 329.

Οὐκ ἀρετᾷ κακὰ ἔργα.

Behold, on wrong

Swift vengeance waits !

See Ramage, p. 179.

SURETY FOR THE UNJUST.

Odys. viii. 351.

δειλὰ τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.

He suffers who gives surety for th' unjust.

See Prov. xi. 15.

THE POET.

Odys. viii. 479.

πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας
οἶμας Μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.

Lives there a man beneath the spacious skies,
Who sacred honours to the bard denies?
The Muse the bard inspires, exalts his mind;
The Muse indulgent loves th' harmonious kind.

See Ramage, pp. 7, 111.

TEARS VAIN IN MISERY.

Odys. x. 202.

ἀλλ' οὐ γὰρ τις πρῆξις ἐγίγρετο μυρομένοισιν.

But tears in mortal miseries are vain.

See Ramage, p. 260.

A WILD SCAMP.

Odys. x. 552.

Ἐλπήνωρ δὲ τις ἔσκε νεώτατος, οὔτε τι λίην
δλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς,
ὅς μοι ἀνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἱμείρων, κατελέξατο οἶνοβαρείων.

A youth there was, Elpenor was he named,
Nor much for sense, nor much for courage famed;
The youngest of our band, a vulgar soul,
Born but to banquet, and to drain the bowl.

VISIONARY GHOSTS.

Odys. xi. 36.

αἱ δ' ἀγέροντο
ψυχὰι ὑπὲξ Ἑρέβους νεκύων κατατεθνηώτων.
(νύμφαι τ' ἥθεοι τε πολύτλητοι τε γέροντες
παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμεινοι χαλκῆρσιν ἐγγείησιν,
ἄνδρες ἀρηΐφατοι βεβροτωμένα τεύχε' ἔχοντες·

οἱ πολλοὶ περὶ βόθρον ἐφόιτων ἄλλοθεν ἄλλος
θεσπεσίῃ λαχῇ· ἐμὲ δὲ χλωρὸν δέος ἤρει.]

When lo ! appear'd along the dusky coasts,
Thin, airy shoals of visionary ghosts ;
Fair, pensive youths, and soft enamour'd maids,
And wither'd elders, pale and wrinkled shades ;
Ghastly with wounds the forms of warriors slain
Stalk'd with majestic port, a martial train :
These, and a thousand more, swarm'd o'er the ground,
And all the dire assembly shriek'd around.

A PEACEFUL DEATH FROM DECAY OF NATURE.

Odys. xi. 134.

θάνατος δέ τοι ἐξ ἄλδος αὐτῷ
ἀβληγρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη
γῆρᾳ ὑπο λιπαρῷ ἀρήμενον· ἀμφὶ δὲ λαοὶ
ὀλβιοὶ ἔσσονται.

So peaceful shalt thou end thy blissful days,
And steal thyself from life, by slow decays :
Unknown to pain, in age resign thy breath,
When late stern Neptune points the shaft with death ;
To the dark grave retiring as to rest,
Thy people blessing, by thy people blest.

LYING VAGRANTS.

Odys. xi. 363.

ὦ Ὀδυσσεύ, τὸ μὲν οὔτι σ' ἔτσκομεν εἰσορώωντες
ἡπεροπῆρά τ' ἔμεν καὶ ἐπικλοπον, οἳ τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
σοὶ δ' ἐπὶ μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,
μῦθον δ' ὥς δὴ· αἰοῖδός ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.

Unlike those vagrants, who on falsehood live,
Skill'd in smooth tales, and artful to deceive,
Thy better soul abhors the liar's part ;
Wise is thy voice, and noble is thy heart.
Thy words like music every breast control,
Steal through the ear, and win upon the soul ;
Soft, as some song divine, thy story flows,
Nor better could the Muse record thy woes.

WOMEN.

Odys. xi. 427.

ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
[ἦτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται.]

O woman, woman, when to ill thy mind
Is bent, all hell contains no fouler fiend !

See Ramage, pp. 299, 313.

TRUST NOT A SECRET TO A WOMAN.

Odys. xi. 441.

τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι·
μή οἱ μῦθον ἅπαντα πιφανσκέμεν, ὅν κ' εὖ εἰδῆς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

Warn'd by my ills, beware, the shade replies,
Nor trust the sex that is so rarely wise ;
When earnest to explore thy secret breast,
Unfold some trifle, but conceal the rest.

THINK ALL WOMEN FALSE.

Odys. x. 456.

ἐπεὶ οὐκέτι πιστὰ γυναιξίν.

For since of womankind so few are just,
Think all are false, nor e'en the faithful trust.

See Ramage, p. 299.

RATHER BE A SLAVE ON EARTH THAN REIGN IN HELL.

Odys. xi. 489.

βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,
ἀνδρὶ παρ' ἀκλήρῳ, ὃ μὴ βίωτος πολὺς εἴη,
ἢ πᾶσιν νεκίεσσι καταφθιμένοισιν ἀνδράσσειν.

Rather I choose laboriously to bear
A weight of woes, and breathe the vital air,
A slave to some poor hind that toils for bread,
Than reign the sceptred monarch of the dead.

See Milton, *Paradise Lost*, i. 252.

DEATH BY HUNGER.

Odys. xii. 341.

πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπείν.

O friends, a thousand ways frail mortals lead
To the cold tomb, and dreadful all to tread ;
But dreadful most, when by a slow decay,
Pale hunger wastes the manly strength away.

See Ramage, p. 245.

A TWICE-TOLD TALE.

Odys. xii. 451.

ἐχθρόν δέ μοι ἔστω
 αὖτις ἀρείηλως εἰρημένα μυθολογεῖν.
 And what so tedious as a twice-told tale?

THE OPPRESSED ARE CARED FOR BY GOD.

Odys. xiii. 213.

Ζεὺς σφέας τίσαιο ἱκετήσιος, δοτε καὶ ἄλλους
 ἀνθρώπους ἐφορεῖ καὶ τίνονται δοτὶς ἀμάρτη.

But He, the Power to whose all-seeing eyes
 The deeds of men appear without disguise,
 'Tis His alone t' avenge the wrongs I bear ;
 For still th' oppress'd are His peculiar care.

See Ramage, p. 265. Ps. ix. 12.

THE TORMENT OF A GUILTY CONSCIENCE.

Odys. xiv. 83.

οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
 ἀλλὰ δίκην τίουσι καὶ αἵσιμα ἔργ' ἀνθρώπων.
 καὶ μὲν δυσμενέες καὶ ἀνδρῶσι, οἳ' ἐπὶ γαίῃς
 ἀλλοτρὴς βῶσιν καὶ σφί Ζεὺς λήϊδα δῶν,
 πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
 καὶ μὲν τοῖς ὕπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει.

Yet sure the gods their impious acts detest,
 And honour justice and the righteous breast.
 Pirates and conquerors, of harden'd mind,
 The foes of peace and scourges of mankind,
 To whom offending men are made a prey,
 When Jove in vengeance gives a land away :
 E'en these, when of their ill-got spoils possess'd,
 Find sure tormentors in the guilty breast ;
 Some voice of God, close whispering from within,
 "Wretch ! this is villany and this is sin."

See Ramage, pp. 223, 299, 349.

A WIFE LONGING FOR HER LOST HUSBAND.

Odys. xiv. 122.

ὦ γέρον, οὗτις κείνον ἀνὴρ ἀλαλήμενος ἐλθὼν
 ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,
 ἀλλ' ἄλλως κομιδῆς κεκρημένοι ἄνδρες ἀλήται
 ψεύδωντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι.
 οὐδ' ἐκ' ἀλητεύων Ἰθάκης ἐς δῆμον ἱκνῆται,
 ἐλθὼν ἐς δέσποισιν ἐμὴν ἀπατήλια βάζει·

ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
καὶ οἱ ὀδυρομένη βλεφάρων ἀπο δάκρυα πίπτει,
ἡ θέμις ἐστὶ γυναικὸς, ἔπην πόσις ἀλλοθ' ὀληται.

Small is the faith the prince and queen ascribe
(Replied Eumæus) to the wand'ring tribe;
For needy strangers still to flatt'ry fly,
And want too oft betrays the tongue to lie.
Each vagrant traveller that touches here,
Deludes with fallacies the royal ear,
To dear remembrance makes his image rise,
And calls the springing sorrows from her eyes;
Such thou mayst be.

YOU CAN GUESS THE GRAIN FROM THE STUBBLE.

Odys. xiv. 214.

ἀλλ' ἐμπης καλὰ μιν γέ σ' ὁτομαι εἰσορῶντα
γιγνώσκειν· ἡ γὰρ με δύη ἔχει ἥλιθα πολλή.

Yet by the stubble you may guess the grain,
And mark the ruins of no vulgar man.

POWERS OF WINE.

Odys. xiv. 463.

οἶνος γὰρ ἀνώγει
ἡλῆδς, ὅσπ' ἐφθέκε πολύφρονά περ μᾶλ' αἰῶσαι
καὶ θ' ἀπαλὸν γελάσαι, καὶ τ' ὀρχήσασθαι ἀνῆκεν,
καὶ τι ἔπος προέηκεν ὅπερ τ' ἀρρήτων ἀμεινον.

'Tis sweet to play the fool in time and place;
And wine can of their wits the wise beguile,
Make the sage frolic, and the serious smile,
The grave in merry measures frisk about,
And many a long-repentèd word bring out.

See Ramage, pp. 129, 79.

WOMAN MARRIED A SECOND TIME.

Odys. xv. 20.

ὄσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικὸς·
κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπύη,
παῖδων δὲ προτέρων καὶ κουριδίου φίλοιον
οὐκέτι μέμνηται τεθνηῶτος οὐδὲ μεταλλᾷ.

Thou know'st the practice of their female train,
Lost in the children of the present spouse,
They slight the pledges of the former vows;
Their love is always with the lover past;
Still the succeeding flame expels the last.

WELCOME THE COMING, SPEED THE PARTING GUEST.

Odys. xv. 70.

ὅς κ' ἔξοχα μὲν φιλέησιν,
 ἔξοχα δ' ἐχθαίρῃσιν· ἀμείνω δ' αἶσιμα πάντα.
 ἰσὺν τοι κακὸν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
 ξείνων ἐποτρύνει καὶ ὅς ἐσσύμενον κατερύκει.
 [χρὴ ξείνων παρέντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.]

Who love too much, hate in the like extreme,
 And both the golden mean alike condemn.
 Alike he thwarts the hospitable end,
 Who drives the free or stays the hasty friend ;
 True friendship's laws are by this rule exprest,
 Welcome the coming, speed the parting guest.

MEN OF MEAN ESTATE.

Odys. xv. 319.

Ἑρμείας ἔκῃ διακτῶρον, ὅς ῥά τε πάντων
 ἀνθρώπων ἔργοις χάριν καὶ κύδος ὀπάξει,
 δρηστοσύνη οὐκ ἂν μοι ἐρίσσειε βροτὸς ἄλλος,
 πῦρ τ' εἴ νῆσαι διὰ τε ξύλα δανὰ κεῖσσαι,
 δαιτρεῦσαι τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι,
 οἷά τε τοῖς ἀγαθοῖσι παραδρῶσι χέρηες.

Hermes to me his various gifts imparts,
 Patron of industry and manual arts ;
 Few can with me in dext'rous works contend,
 The pyre to build, the stubborn oak to rend ;
 To turn the tasteful viand o'er the flame,
 Or foam the goblet with a purple stream ;
 Such are the tasks of men of low estate,
 Whom Fortune dooms to serve the rich and great.

TOO MUCH REST.

Odys. xv. 394.

ἀνὴρ καὶ πολλὸς ὕπνος.

For too much rest itself becomes a pain.

READY SWORDS OFT CAUSE BLOODSHED.

Odys. xvi. 294.

αὐτὸς γὰρ ἐφέλκεται ἄνδρα σιδήρος.

Oft ready swords in luckless hour incite
 The hand of wrath, and arm it for the fight.

ONE ROGUE IS USHER TO ANOTHER.

Odys. xvii. 217.

Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει,
ὥς αἰεὶ τὸν ὁμοῖον ἀγεί θεὸς ὥς τὸν ὁμοῖον.

The good old proverb how this pair fulfil!

One rogue is usher to another still.

Heav'n with a secret principle endued

Mankind, to seek their own similitude.

See Ramage, pp. 61, 374.

WANT.

Odys. xvii. 280.

γαστέρα δ' οὐπως ἔστιν ἀποκρῦναι μεμανίαν,
οὐλομένην, ἣ πολλὰ κἀκ' ἀνθρώποισι δίδωσιν,
τῆς ἔνεκεν καὶ νῆες ἐθίζουσι ὀπλίζονται
πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι.

What cannot want? the best she will expose,

And I am learn'd in all her train of woes:

She fills with navies, hosts, and loud alarms,

The sea, the land, and shakes the world with arms.

See Ramage, p. 275.

PLAYTHINGS OF THE GREAT.

Odys. xvii. 306.

Εὔμαι', ἦ μάλα θαῦμα, κύων δδε κεῖτ' ἐνὶ κόπρῳ.
καλὸς μὲν δέμας ἔστιν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἰδεί τῷδε,
ἦ αὖτως οἷόι τε τραπέζῃς κύνας ἀνδρῶν
γίγνοντ'· ἀγλαΐης δ' ἔνεκεν κομέουσιν ἀνακτες.

What noble beast, in this abandon'd state,

Lies here all helpless at Ulysses' gate?

His bulk and beauty speak no vulgar praise;

If, as he seems, he was in better days,

Some care his age deserves; or was he prized

For worthless beauty? therefore now despised.

Such dogs and men there are, mere things of state,

And always cherish'd by their friends, the great.

A SLAVE.

Odys. xvii. 322.

ἤμισυ γάρ τ' ἀρετῆς ἀποαίνυνται εὐρύοπα Ζεὺς
ἀνέρος, εἴτ' ἂν μιν κατὰ δούλιον ἡμῶν ἔλθῃσιν.

Jove fix'd it certain, that whatever day

Makes man a slave, takes half his worth away.

See Ramage, pp. 17, 41.

MAN SUBJECT TO VICISSITUDES.

Odys. xviii. 130.

οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο,
 πάντων ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει.
 οὐ μὲν γὰρ ποτὲ φησι κακὸν πείσσεσθαι ὀπίσσω,
 ὅφρ' ἀρετὴν παρέχῃσι θεοὶ καὶ γούνατ' ὀρώρη·
 ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσιν,
 καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ.
 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
 οἷον ἐπ' ἡμᾶρ ἀγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.

Of all that breathes, or grovelling creeps on earth,
 Most vain is man! calamitous by birth.
 To-day, with power elate, in strength he blooms;
 The haughty creature on that power presumes;
 Anon from Heaven a sad reverse he feels;
 Untaught to bear, 'gainst Heaven the wretch rebels.
 For man is changeful as his bliss or woe;
 Too high when prosp'rous, when distress'd too low.
 See Ramage, p. 288.

LONGINUS

BORN ABOUT A.D. 213—DIED A.D. 273.

LONGINUS, a distinguished Greek philosopher of the third century of our era, is believed to have been born at Athens, where he was educated by his uncle, Phronto, and on his death he inherited his fortune. He had travelled through various countries with his parents, and got acquainted with all the principal philosophers of his time, of whom the most distinguished were Ammonius Saccas, Origen, Plotinus, and Amelius. He then settled at Athens, where he collected a large number of pupils, to whose instruction he devoted himself with such zeal that he had little time for the composition of any literary production. Towards the end of his life he travelled to the East, and was induced to remain at Palmyra in the service of Queen Zenobia. He encouraged her to assert her independence, and is said to have dictated a spirited letter to the Emperor Aurelian, renouncing the allegiance of the Romans. When Aurelian took the city of Palmyra, A.D. 273, Longinus was

given up to the Romans, who ordered him to be executed, a fate to which he submitted with the utmost firmness. Of all his works, which were numerous, all that has come down to us consists of a considerable part of his work "On the Sublime."

IN WHAT DOES MAN MOST RESEMBLE THE GODS?

De Subl. i.

ἐν γὰρ δὴ ὁ ἀποποφηνάμενος τί θεοῖς ὅμοιον ἔχομεν, "εὐεργεσίαν, εἶπε, καὶ ἀλήθειαν."

For well did Pythagoras answer the question, "In what do we most resemble the gods?" when he replied, "In doing good and speaking truth."

THE SUBLIME.

De Subl. i.

ὁψος δέ που καιρίως ἐξενεχθὲν τὰ τε πρᾶγματα δίκην σκηπτοῦ πάντα διεφορήσεν, καὶ τὴν τοῦ ῥήτορος εὐθὺς ἀθρόαν ἐνεδείξατο δύναμιν.

But the sublime, when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shewn at a glance the mighty power of genius.

[This sentence, in the original, has always been regarded as a fine specimen in itself of the sublime, and has often been quoted to shew what power the very position of words has to give beauty. The structure of the words at the close of the sentence is admirable. They trip along hurriedly, from the concourse of short vowels. This represents, in an admirable manner, the rapid motion either of lightning or of the sublime.]

GENIUS.

De Subl. ii.

δεῖ γὰρ αὐτοῖς, ὡς κέντρον πολλᾶκις, ὅττω δὴ καὶ χαλινοῦ.

Genius may at times want the spur, but it stands as often in need of the curb.

FROM THE SUBLIME TO THE RIDICULOUS.

De Subl. iii.

Ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστεῖ πρὸς τὸ εὐκαταφρόνητον.

Little by little we depart from the terrible and reach the ridiculous.

[Napoleon adopted this idea when he said, "Du sublime au ridicule il n'y a qu'un pas."]

GREAT ATTEMPTS.

De Subl. iii.

πειθόμενοι τῷ, Μεγάλων ἀπολισθαίνειν ὁμῶς εὐγενὲς ἀμάρτημα.

They call to remembrance the maxim, that "In great attempts 'tis glorious e'en to fall."

See Ramage, p. 240.

PUERILITY.

De Subl. iii.

τί ποτ' οὖν τὸ μειρακιωδὲς ἔστιν; ἡ δὴλον, ὡς σχολαστικὴ νῆσις, ὑπὸ περιεργασίας λήγουσα εἰς ψυχρότητα. Ὀλισθαίνουνσι δ' εἰς τοῦτο τὸ γένος ὀρεγόμενοι μὲν τοῦ περιττοῦ καὶ πεποιημένου, δὲ μάλιστα τοῦ ἡδέος, ὑποκείμενοι δὲ εἰς ρωπικὸν καὶ κακὸς ἥλων.

What is the idea implied in puerility? Why, it is certainly nothing more than the expressions and ideas that naturally occur to a schoolboy, and which become flat and insipid from being overwrought. And those persons are apt to fall in this particular who, aiming at an over-subtle, accurate, and above all a sweet style, imperceptibly degenerate into vulgar language and frothy affectation.

WHAT IS REALLY SUBLIME?

De Subl. vii.

Τοῦτο γὰρ τῷ ὄντι μέγα, οὐ πολλὴ μὲν ἡ ἀναθεώρησις, δύσκολος δέ, μᾶλλον δ' ἀδύνατος ἡ κατεξανόστασις· ἰσχυρὰ δ' ἡ μνήμη καὶ δυσεξάλειπτος. Ὅλως καὶ καλὰ νόμιζε ὕψη τὰ ἀληθινὰ τὰ διαπαντός ἀρέσκοντα καὶ πᾶσιν· ὅταν γὰρ τοῖς ἀπὸ διαφόρων ἐπιτηδεύματων, βίων, ζήλων, ἡλικιῶν, λόγων, ἐν τι καὶ ταυτὸν ἅμα περὶ τῶν αὐτῶν δοκῇ, τόθ' ἡ ἐξ ἀσυμφώνων ὡς κρίσις καὶ συγκατάθεσις τὴν ἐπὶ τῷ θαυμαζομένῳ πίστιν ἰσχυρὰν λαμβάνει καὶ ἀναμφίλεκτον.

That is really grand and sublime, which the more we consider, the more difficult, nay, I would say impossible, it is to withstand; the impression of which sinks so deep, and is so engraven on the mind, that it cannot be effaced. In a word, you may pronounce that to be truly and really sublime which pleases at all times, and delights all kinds of men. For when men of different pursuits, modes of life, inclinations, ages, and reasoning powers, all unite in admiration of a particular work, then this united assent, and combination of so many different judgments, stamps a high and unequivocal value on that work which meets with such admiration.

GREATEST THOUGHTS UTTERED BY THE GREATEST SOULS.

De Subl. ix.

οὐδὲ γὰρ οἷον τε μικρὰ καὶ δουλοπρεπῆ φρονούντας καὶ ἐπιτηδεύοντας παρὰ ὅλον τὸν βίον θαυμάστων τι καὶ τοῦ παντὸς αἰῶνος ἐξενεγκεῖν ἄξιον· μεγάλοι δὲ οἱ λόγοι τούτων κατὰ τὸ εἶδος, ὡς ἂν ἐμβριθεῖς ὦσιν αἱ ἐννοιαι.

For it is impossible for those who have low, mean, and groveling ideas, and who have spent their lives in mercenary employments, to produce anything worthy of admiration, or to be a possession for all times. Grand and dignified expressions must be looked for from those, and those alone, whose thoughts are ever employed on glorious and noble objects.

LET THERE BE LIGHT.

De Subl. ix.

Ταύτη καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θεοῦ δύναμιν κατὰ τὴν ἀξίαν ἐχώρησε, κατέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράφας τῶν νόμων, “Ἐἴπεν ὁ θεὸς” φησὶ· τί; “γενέσθω φῶς καὶ ἐγένετο· γενέσθω γῆ καὶ ἐγένετο.”

In the same way the Jewish lawgiver, a man of no ordinary genius, when he had conceived in his mind a just idea of the grandeur of the Supreme Being, has given expression to it in noble language, in the beginning of his work containing his laws:—“And God said,” “What?” “Let there be light: and there was light. Let the earth be: and the earth was.”

See Ramage, p. 183. Gen. i. 3.

HOMER.

De Subl. ix.

“Ὅθεν ἐν τῇ Ὀδυσσεΐα παραεικάζει τις ἂν καταδυομένην τὸν Ὀμηρον ἡλιψ, ὃν δόξα τῆς σφοδρότητος παραμένει τὸ μέγεθος.

So that, in the *Odyssey*, we may liken Homer with justice to the setting sun, whose glory, indeed, still remains, though the excessive heat of his beams has abated.

SUBLIME SPIRIT OF THE ANCIENTS.

De Subl. xiii.

Ὅτως ἀπὸ τῆς τῶν ἀρχαίων μεγαλοφύας εἰς τὰς τῶν ζηλούντων ἐκείνους ψυχὰς, ὡς ἀπὸ ἱερῶν στομιῶν, ἀπορροιαὶ τινας φέρονται, ὑφ’ ὧν ἐπιπνεύμενοι, καὶ οἱ μὴ ἴλαν φοβαστικοί, τῷ ἐτέρων συνενθουσιῶσι μεγέθει.

In like manner, from the sublime and lofty spirit of the ancients there flow certain emanations, like vapours from the sacred vents, which penetrate imperceptibly into the breasts of imitators, inspiring those who are not distinguished for genius with the fire and vigour of others.

FEELINGS OF AN AUTHOR RESPECTING HIS WORK.

De Subl. xiv.

Εἰ δέ τις αὐτόθεν φοβοῖτο, μὴ τοῦ ἰδίου βίου καὶ χρόνου οὐ φθέγγαι τὸ ὑπέρῃμερον, ἀνάγκη καὶ τὰ συλλαμβανόμενα ὑπὸ τῆς τούτου

ψυχῆς ἀτελῇ καὶ τυφλᾷ ὥσπερ ἀμβλοῦσθαι, πρὸς τὸν τῆς ὑστεροφημίας, δλης μὴ τελεσφορούμενα χρόνον.

For if any man, at the very moment he is composing a work, should be filled with dread lest he should be producing what will not live beyond his own life and time, it must necessarily be that the labours of such a man, who feels so little confidence in himself that he cannot look forward to the esteem and applause of succeeding ages, should be imperfect and abortive.

FANCY IN ORATORY.

De Subl. xv.

Τί οὖν ἡ ῥητορικὴ φαντασία δύναται; πολλὰ μὲν ἴσως καὶ ἄλλα τοῖς λόγοις ἐναγώνια καὶ ἐμπαθῇ προσεισφέρειν.

What, then, is the use of allowing full play to the fancy in oratory? It is, perhaps, that it enables us to make our speeches impassioned and full of vigour.

IT IS AN ART TO CONCEAL ART.

De Subl. xxii.

Τότε γὰρ ἡ τέχνη τέλειος, ἥνικ' ἀν φύσις εἶναι δοκῇ, ἡ δ' αὖ φύσις ἐπιτυχῆς, ὅταν λανθάνουσιν περιέχῃ τὴν τέχνην.

For art may then be termed perfect and complete, when it seems to be nature; and nature then is most successful, when she conceals what aid she receives from art.

WHAT NATURE DESIGNED MAN FOR.

De Subl. xxxv.

Ἡ φύσις οὐ ταπεινὸν ἡμᾶς ζῶον, οὐδ' ἀγενὲς ἔκρινε τὸν ἄνθρωπον, ἀλλ' ὡς εἰς μεγάλην τιμὴν πανήγυριν, εἰς τὸν βίον καὶ εἰς τὸν σύμπαντα κόσμον ἐπάγουσα, θεατὰς τινὰς τῶν ὄλων αὐτῆς ἐσομένους καὶ φιλοτιμωτάτους ἀγωνιστάς, ἐκθύς ἀμαχὼν ἔρωτα ἐνέφυσεν ἡμῖν ταῖς ψυχαῖς παντὸς δαί τοῦ μεγάλου καὶ ὡς πρὸς ἡμᾶς δαιμονιωτέρου.

Nature never meant man to be a low, grovelling creature; but placing him in the world, as in a wide and crowded theatre, intended that he should be the spectator of her mighty works, giving him an eager desire for every honourable pursuit. From the first moment of his birth, she implanted in his soul an unextinguishable love for all that is good and noble, and a constant longing to approach nearer to the Divine nature.

FREE GOVERNMENT THE NURSE OF GENIUS.

De Subl. xliv.

Ἡ, νῆ Δία, πιστευτόν ἐκείνῳ τῷ θρυλλουμένῳ, ὡς ἡ δημοκρατία τῶν μεγάλων ἀγαθῶν τιθηνοῦς, ἥ μὲν σχεδὸν καὶ συνήκμασαν οἱ περὶ τοὺς δεινοὺς καὶ συναπέθανον; Ορέσθαι τε γὰρ, φησὶν, ἱκανὴ τὰ

φρονήματα τῶν μεγαλοφρόνων ἢ ἐλευθερία τὸ ἐφέλκεσαι, καὶ ἅμα διωθεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλους ἐριδος καὶ τῆς περὶ τὰ πρωτεία φιλοτιμίας. "Ἐτι γε μὴν διὰ τὰ προκείμενα ἐν ταῖς πολιτείαις ἐπαθλοῦ ἐκάσποτε τὰ ψυχικὰ προτερήματα τῶν ῥητόρων μελετώμενα ἀκονᾶται, καὶ ὅλον ἐκτρίβεται, καὶ τοῖς πράγμασι κατὰ τὸ εἶκος ἐλεύθερα συνεκλάμπει.

Must we at last give credit to that common observation so highly praised, that free government is the true nurse of genius, and that in such a state alone do perfect orators flourish, and with it decline or die? For Liberty, it is said, is alone fitted to bring out the noble thoughts of men of genius, filling them with hopes of success, with a generous emulation and desire for victory. And above all, as the labours of orators are nobly rewarded in free states, it brings into full play the innate powers of their mind, which are sharpened and polished by constant practice; and the freedom of their thoughts, as might be expected, shines forth clearly in the liberty of their debates.

See Ramage, pp. 327, 394, 12. Grocott, pp. 209, 210.

SLAVERY.

De Subl. xliv.

Οὕτως ἅπασαν δουλείαν, καὶ ἥ δικαιοσύνη, ψυχῆς γλωττοκομον καὶ κοινὸν δὴ τις ἀποφῆναιτο δεσμωτήριον.

Slavery, however easy may be its chains, cannot be altogether divested of its bitterness, and can only be regarded as a prison of the soul, and a public dungeon.

See Ramage, pp. 17, 41. Grocott, p. 352.

LOVE OF MONEY, AND LOVE OF PLEASURE.

De Subl. xliv.

Φιλαργυρία μὲν νόσημα μικροπιδόν, φιληδονία δ' ἀγεννέστατον.

For love of money is the disease which renders us most pitiful and grovelling, and love of pleasure is that which renders us most despicable.

See Ramage, pp. 133, 331, 24.

MENANDER

BORN B.C. 342—DIED B.C. 291.

MENANDER, the most celebrated poet of the New Comedy, was a native of Athens, son of Diopseithes and Hegesistrate, flourishing in the time of the successors of Alexander. He was born the

same year his father commanded the Athenian forces on the Hellespont, against Philip of Macedon. He was educated under the eye of his paternal uncle, Alexis, the comic poet, and received instruction from Theophrastus, the philosopher. He was the intimate friend of Epicurus, enjoyed the friendship of Demetrius Phalereus, and was greatly admired by the first Greek king of Egypt, Ptolemy, the son of Lagus. He is said to have been drowned while he was swimming in the harbour of Peiræus, near which he had an estate. Notwithstanding his fame as a poet, his public dramatic career, during his lifetime, was not particularly successful; for, though he composed upwards of a hundred comedies, he only gained the prize eight times.

THE RELATIVES OF THE POOR.

Ex Fratrīb. p. 2.

Ἔργον εὐρεῖν συγγενῇ
Πένητός ἐστιν. οὐδεὶς γὰρ ὁμολογεῖ
Αὐτῷ προσήκειν τὸν βοηθείας τινὸς
Δέεμενον. αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

It is difficult to discover the relatives of a poor man, for no one likes to acknowledge his relationship with one who is in want, lest he should be asked for assistance.

THE WICKED.

Ex Fratrīb. p. 2.

Εἴπερ τὸν ἀδικοῦντ' ἀσμένως ἡμύνετο
Ἐκαστός ἡμῶν, καὶ συνηγωνίσατο,
ἴσως νομίζων ἴδιον εἶναι τὸ γεγονός
Ἄδικομα, καὶ συνέπραττον ἀλλήλοις πικρῶς,
Οὐκ ἂν ἐπὶ πλείον τὸ κακὸν ἡμῖν ἤβηατο
Τὸ τῶν πονηρῶν, ἀλλὰ παρατηρούμενοι
Καὶ τυγχάνοντες ἥς ἔδεε τιμωρίας,
Ἦτοι σπάνιοι σφόδρ' ἂν ἦσαν, ἢ πεπαιγμένοι.

If we were all eager to resist the man who inflicted injury, and were ready to bring aid, regarding any injury done as done to ourselves, and if we were prepared to assist each other, there would be less mischief done by the bad; for when these men found that they were watched and properly punished, they would either be few in number, or would disappear altogether.

FRIENDS.

Ex Fratrīb. p. 4.

Τὰ τῶν φίλων κοιν' οὐ μόνον τὰ χρήματα,
Καὶ τοῦ δὲ καὶ φρονήσεως κοινωνία.

Not only are the riches of friends common property, but their wisdom and forethought also ought to be so.

HEIGHT OF IMPUDENCE.

Ex Fratrib. p. 6.

Ὅς δ' οὐτ' ἐρυθριᾷ οἷδ', οὐδὲ δεδοκέναι,
Τὰ πρῶτα πάσης τῆς ἀναιδείας ἔχει.

The man who cannot blush, and who has no feelings of fear, has reached the acme of impudence.

See Ramage, p. 412.

IGNORANCE.

Ex Fratrib. p. 6.

Οὐκ ἔστ' ἀνοίας οὐδὲν τολμωρότερον.

There is nothing more daring than ignorance.

See Ramage, p. 51.

UNFORESEEN MISFORTUNE.

Ex Fratrib. p. 6.

Οἱ μοι, τὸ γὰρ ἄφνω δυστυχεῖν μανίαν ποιεῖ.

Ah me! unforeseen misfortune is apt to bring on madness.

THE POOR.

Ex Fratrib. p. 6.

Πρὸς ἅπαντα δειλὸς ὁ πενής ἐστι πράγματα,
Καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει.
Ὁ δὲ μετρίως πάντων περισκελέστερον
Ἄπαντα τ' ἀνιάρᾳ, Λαμπρία, φέρει.

The poor man is full of fears, and imagines himself despised by all mankind. The man who enjoys only a moderate fortune is apt to look on the dark side of life.

See Ramage, p. 412.

THE POOR.

Ex Piscat. p. 8.

Πρῶτος εὐρῶν διατροφήν πτωχῷ τέχνην,
Πολλοὺς ἐποίησεν ἀθλίους. ἀπλοὺν γὰρ ἦν
Τὸν μὴ δυνάμενον ζῆν ἀλύπως, ἀποθανεῖν.

Whoever first discovered the means to support the poor, increased the number of the miserable; for it would have been more simple for the man who could not live happily to die.

A DAUGHTER.

Ex Piscat. p. 8.

Χαλεπὸν γε θυγάτηρ κτήμα, καὶ δυσδιάθετον.

A daughter is an embarrassing and ticklish possession.

LOVE.

Ex Andr. p. 14.

Τὸ ἐρᾶν ἐπισκοτεῖ

ἅπανσιν, ὡς εἴκε, καὶ τοῖς εὐλόγως,

Καὶ τοῖς κακῶς ἔχουσι.

Love blinds all men, both those who act reasonably and those who act foolishly.

See Ramage, p. 330.

GOOD HEALTH.

Ex Andr. p. 16.

Ἵγής νοσοῦντα βᾶστα πᾶς τις νουθεῖ.

In good health we are ready to give advice to the sick.

See Ramage, p. 400.

LOVERS.

Ex Andr. p. 16.

Ὁργὴ φιλοῦντων ὀλίγων ἰσχύει χρόνον.

The wrath of lovers lasts only a short time.

See Ramage, pp. 389, 401.

HABITS.

Ex Andr. p. 16.

Τὸ γὰρ συνήθες οὐδαμοῦ παροπτέον.

For habits are never to be neglected.

See Ramage, pp. 271, 334, 476.

THE EVENTS OF LIFE.

Ex Andr. p. 16.

Τὰ προσπεσόντα προσδοκᾶν ἅπαντα δεῖ

Ἀνθρώπων ὄντα. παραμένει γὰρ οὐδὲ ἓν.

Man must be prepared for every event of life, for there is nothing that is durable.

See Ramage, p. 101.

SON AND DAUGHTER.

Ex Consobr. p. 18.

Εὐδαιμονίας τοῦτ' ἐστὶν νιὸς νοῦν ἔχων·

Ἀλλὰ θυγάτηρ κτήμ' ἐστὶν ἐργῶδες πατρὶ.

A wise son is a delight to his father, while a daughter is a troublesome possession.

See Prov. x. 1; xv. 20.

GOD.

Ex Miner. p. 22.

Πάντ' ἐστὶ τῷ καλῷ λόγῳ

Ιερὸν· ὁ νοῦς γὰρ ἐστὶν ὁ λαλήσων Θεῷ.

All places are the temple of God, for it is the mind which prays to God.

See Ramage, p. 35.

THE WISH IS FATHER TO THE THOUGHT.

Ex Clyp. p. 24.

Ὁ βούλεται γὰρ μόνον ὀρῶν καὶ προσδοκῶν,

Ἀλόγιστός ἐστι τῆς ἀληθείας κριτής.

He who sees and expects only what he wishes, is a foolish judge of what is true.

RICHES.

Ex Se ipsum lugente, p. 28.

ὁ δὲ πλούτος τυφλὸν,

Τυφλοῦς δ' ἐς αὐτὸν ἐμβλέποντας δεικνύει.

Riches are blind, and render men blind who set their affections upon them.

LOVE.

Ex Aphrod. p. 28.

Μόνον ἐστ' ἀπαρηγορητὸν ἀνθρώποις ἔρως.

Love is the only thing among men which refuses to be comforted.

ANNOYANCES OF LIFE.

Ex Bæot. p. 30.

Πολλὰ δύσκολα

Ἐν τοῖς πᾶσιν ἔυροις πράγμασ'· ἀλλ' εἰ πλείονα

Τὰ συμφέροντ' ἔρεστι, τοῦτο δεῖ σκοπεῖν.

In everything you will find annoyances, but you ought to consider whether the advantages do not predominate.

TO DIE YOUNG.

Ex his fallente, p. 46.

Ὅν οἱ Θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.

He whom the gods love dies young.

See Ramage, p. 298.

EVERY DIFFICULTY IS OVERCOME BY LABOUR.

E Moroso, p. 50.

Οὐδενὸς χρὴ πράγματος
 Τὸν ἐδ' ποιοῦνθ' ὅλως ἀπογνῶναι ποτέ.
 'Αλωτὰ γίγνεται' ἐπιμελεία καὶ πόνη
 "Ἄπαντα.

He who labours diligently need never despair. We can accomplish everything by diligence and labour.

THE CONTINGENCIES OF FORTUNE.

E Pugione, p. 56.

Οὐκ ἔστιν εἰπεῖν ζῶντα, τοῦτ' οὐ πείσομαι.

It does not become any living man to say, "This will not happen to me."

See Ramage, pp. 132, 173, 198.

THE ILLS OF FORTUNE.

Ex Auriga, p. 72.

"Ὡν δὲ μὴ τρόπος αἰτίας,
 Τὰ Τύχης φέρειν δεῖ γνησίως τὸν εὐγενή.

The noble ought to bear with patience the evils of life, which Fortune brings upon them, when they have not themselves to blame.

EVIL COMMUNICATIONS.

Ex Thaide, p. 78.

Φθείρουσιν ἥθη χρηστὸν ὁμιλίας κακαί.

Evil communications corrupt good manners.

See 1 Cor. xv. 33.

A PROPHET.

Ex Adflata, p. 80.

'Ο πλείστον νοῦν ἔχων
 Μάντις ἀριστὸς ἔστι, σύμβουλος θ' ἄμα.

The wisest man is the best prophet and counsellor.

See Ramage, p. 54.

PRUDENCE.

Ex Adflata, p. 80.

"Ἀρ' ἔστιν ἀγαθῶν πανταπλείστων αἰτία
 Ἡ σύνεσις, ἃν ᾗ πρὸς τὰ βελτίω σοφῇ.

Prudence and forethought are the origin of much that is good, if they be applied to a proper object.

IMPRUDENCE.

Ex Thessala, p. 82.

Μικρά γε πρόσφαις ἐστὶ τοῦ πράξαι κακῶς.

It requires little exertion on our part to bring misfortunes upon ourselves.

KNOW THYSELF.

Ex Thrasyleonte, p. 86.

Κατὰ πόλλ' ἂν ἐστὶν οὐ καλῶς εἰρημένον
 Τὸ γινῶθι σεαυτὸν· χρησιμώτερον γὰρ ἦν,
 Τὸ γινῶθι τοὺς ἄλλους.

In many things you do not well to say, "Know thyself;" for it would be better to say, "Know others."

See Ramage, p. 177.

THE SLUGGARD.

Ex Thrasyleonte, p. 86.

Ὁ παρταμέλλων, σιτόκουρος, ἄθλιος,
 Ἄχρηστος εἰς γῆν, παρατρέφεσθ' ὁμολογῶν.

A procrastinator, born merely to consume the fruits of the earth; a miserable wretch; a useless being on earth, acknowledging that he has been brought up in vain.

See Ramage, p. 126.

FOLLY.

E Canistriferis, p. 94.

Ἀλογίστου τρόπου
 Ἀτύχημα φεύγειν ἐστὶν οὐκ αὐθαίρετον.

It is not in the power of a foolish person to escape misfortune.

INDUSTRY.

E Canistriferis, p. 94.

Τι γὰρ προθύμως μὴ πονήσαν εὐτυχεῖ;

Who can be happy without strenuous labour?

See Ramage, pp. 268, 429, 430.

GOOD RESULTS.

E Carthaginiense, p. 96.

Τὸ καλῶς ἔχον που κρεῖττον ἐστὶ καὶ νόμου.

That which turns out well, is better than any law.

KNOW THYSELF.

In Calumniantibus, p. 98.

Τὸ γινῶθι σαυτὸν ἔστιν, ἂν τὰ πράγματα
 ἴδῃς τὰ σαυτοῦ, καὶ τί σοι ποιητέον.

That saying, "Know thyself," has this meaning, that you get acquainted with your own abilities, and with what you are able to accomplish.

See Ramage, p. 177.

THE JUST.

Ex Adsentatore, p. 106.

Οὐδέ τις ἐπλούτησε ταχέως δίκαιος ὢν.

No just man has ever become suddenly rich.

ADVERSITY.

Ex Luctatricibus, p. 108.

Ὅστε μηδεὶς πρὸς Θεῶν
 Πράττων κακῶς λίαν ἀθυρήσῃ ποτέ.
 Ἴσως γὰρ ἀγαθὸν τοῦτο πρόφασις γίνεται.

No one ought ever to despond in adverse circumstances, for they may turn out to be the cause of good to us.

See Job v. 17; Heb. xii. 6.

THE POOR.

Ex Leucadia, p. 112.

Ἄει νομίζουσ' οἱ πένητες τῶν Θεῶν.

The poor are always considered to be under the peculiar care of the gods.

See Ps. lxi. 33.

LAW.

Ex Legislatore, p. 130.

Νόμος ὁ φυλαχθεὶς οὐδὲν ἔστιν, ἢ νόμος,
 Ὁ μὴ φυλαχθεὶς καὶ νόμος καὶ δῆμος.

Law when kept is nothing else but law; whereas law broken is both law and executioner.

LAW.

Ex Legislatore, p. 132.

Νόμον φοβηθεὶς μὴ παραχθήσῃ νόμῳ.

If you respect the law, you will not be terrified by the law.

LAW.

Ex Legislatore, p. 132.

Μὴ πάσχε πρῶτον τὸν νόμον καὶ μάνθανε,
 Πρὸ τοῦ παθεῖν σε τῷ φόβῳ προλαμβάνου.

Do not first suffer the punishment of the law, and then learn its nature ; but, before you suffer, anticipate it by your respect for it.

THE GOOD ARE KNOWN BY A BLUSH.

E Germanis, p. 134.

"Ἀπας ἐρυθρίων χρηστὸς εἶναι μοι δοκεῖ.

Whoever blushes seems to be good.

See *Ramage*, p. 412.

THE HONOURABLE.

E. Germanis, p. 134.

Χρηστοῖς νομιζόμενοις ἐφόδιον ἀσφαλές

Εἰς πάντα καιρὸν, καὶ Τύχης πᾶσαν ῥοπήν.

A good and honourable character is a safe provision for every event and every turn of fortune.

GOD.

Ex Pellice, p. 142.

Ἄλλὰ τῶν

Χρηστῶν ἔχει τὴν ἐπιμέλειαν καὶ Θεός.

God takes particular care of the good.

COUNTRY LIFE.

E Plocio, p. 156.

"Ἀρ' ἐστὶν ἀρετῆς καὶ βίου διδάσκαλος

Ἐλευθέρου, τοῖς πᾶσιν ἀνθρώποις, ἀγρός.

Men are taught virtue and a love of independence by living in the country.

See *Ramage*, p. 105, 121, 226, 420, 424.

PLEASURE AND PAIN CLOSELY UNITED.

E Plocio, p. 156.

*Ὡ Παρμένων, οὐκ ἔστω ἀγαθὸν τῷ βίῳ

Φυόμενον ὥσπερ δένδρον ἐκ ρίζης μιᾶς.

Ἄλλ' ἐγγὺς ἀγαθοῦ παραπέφυκε καὶ κακόν,

Ἐκ τοῦ κακοῦ τ' ἤνεγκεν ἀγαθὸν ἢ φύσις.

There is no pleasure of life, sprouting like a tree from one root, but there is some pain closely joined to it ; and, again, nature brings good out of evil.

THE PAINS OF LIFE.

E Plocio, p. 158.

*Ἄεὶ τὸ λυποῦν ἀποδίωκε τοῦ βίου,

Μικρόν τι τὸν βίον καὶ στενὸν ζῶμεν χρόνον.

If you expunge from life all that part which we pass unhappily, it reduces life to a small infinitesimal fragment.

A SERVANT.

Ex Proaccusante, p. 158.

Τὸ δὲ κελεύμενον ἔστω ἀσφαλέστατον
Δούλῳ ποιεῖν, ὥς φασιν.

It is safest for a servant to do what he is ordered, as the proverb says.

TRUTH.

Ex Verberatō, p. 160.

ἔρχεται
Τ' ἀληθὲς εἰς φῶς ἐνιότ' οὐ ζητούμενον.

Truth, when not sought after, sometimes comes to light.

LEAN NOT ON YOUR OWN UNDERSTANDING.

E Suppositio, p. 180.

Παύσασθε νοῦν ἔχοντες· οὐδὲν γὰρ πλέον
'Ανθρώπινος νοῦς ἔστιν, ἀλλ' ὁ τῆς Τύχης,
Εἴτ' ἔστι τὸ πνεῦμα θεῖον, εἴτε νοῦς.
Τοῦτ' ἔστι πάντα καὶ κυβερνῶν καὶ στρέφον,
Καὶ σώζον· ἡ πρόνοια δ' ἡ θνητῇ καπνός,
Καὶ φλῆραφος, πείθεσθε κ' οὐ μέμψασθέ με.
'Απαντα δ' ὅσα νοοῦμεν, ἡγουν πράττομεν,
Τύχη 'στιν, ἡμεῖς δ' ἐσμὲν ἐπιγεγραμμένοι.
Τύχη κυβερνᾷ πάντα· ταύτην καὶ φρένας
Δεῖ καὶ πρόνοιαν τὴν Θεὸν καλεῖν μόνην,
Εἰ μὴ τις ἄλλως δνόμασιν χαίρει κενοῖς.

Cease to lean on your own understanding, for the wisdom of man is nothing else but the dictates of chance, whether that be considered Divine inspiration or pure intellect. It is this that rules, turns, and preserves all things, while the wisdom of man is mere smoke and idle talk: believe what I say, and you will not have cause to blame me. All things that we do or meditate are the results of chance, though we ascribe them to our own wisdom. Chance directs all things: we ought to call this, whether intellect or forethought, as the only goddess, unless we foolishly take pleasure in vain appellations.

See Prov. iii. 5.

TRUTH.

E Suppositio, p. 182.

'Αεὶ κράτιστόν ἐστι τ' ἀληθὴ λέγειν
'Εν παντὶ καιρῷ. τοῦτ' ἐγὼ παρεγγυῶ
Εἰς ἀσφάλειαν τῷ βίῳ πλείστον μέρος.

To speak the truth is always the best policy ; this I maintain to be the safest course in life.

WOMAN.

E Suppositio, p. 182.

Πολλῶν κατὰ γῆν καὶ κατὰ θάλατταν θηρίων
 ὄντων, μέγιστόν ἐστι θηρίον γυνή.

Of all wild beasts on earth or in sea, the greatest is a woman.

MAN.

E Suppositio, p. 184.

Τούτων εὐτυχέστατον λέγω,
 ὅστις θεωρήσας ἀλύπως, Παρμένων,
 τὰ σεμνὰ ταῦτ' ἀπῆλθεν, ὅθεν ἦλθεν ταχὺ,
 τὸν ἥλιον τὸν κοῦδὸν ἀστέρ', ὕδωρ, νέφη,
 Πῦρ. τὰντὰ, κἄν ἑκατὸν ἔτη βιώσεται,
 ὅψει παρόντα, κἄν ἐνιαυτοὺς σφόδρ' ὀλίγους.
 Σεμνότερα τούτων ἕτερα οὐκ ὄψει ποτέ.
 Πανήγυριν νόμισόν τιν' εἶναι τὸν χρόνον,
 ὃν φημί, τούτου, κἀπιδημίαν βροτῶν.
 Ὅχλος, ἀγορὰ, κλέπτει, κυβεῖαι, διατριβαί.
 Ἄν πρῶτος ἀπέλθῃς, καταλύσεις σὺ βελτίον,
 Ἐφ' ὅδ' ἔχων ἀπῆλθες, ἐχθρὸς οὐδεὶς.
 Ὅ προσδιατρίβων δέ, κοινάσας ἀπόλεσε.
 Κακῶς τε γηρῶν, ἐνδεής του γίνεταί,
 Πρεμβόμενος ἐχθροὺς εὖρ', ἐπεβουλεύθῃ πόθεν.
 Οὐκ εὐθανάτως ἀπῆλθεν ἐλθὼν εἰς χρόνον.

I maintain that he is most happy who, after contemplating at his ease those beautiful objects of nature, the sun, stars, water, clouds, fire, has departed speedily to the home whence he came. Whether he live a hundred years or a few, he will always have the same objects before him. Consider, therefore, the time of which I speak to be merely the place of meeting and sojourning for men, where we meet together, traffic, are cheated, gamble, and amuse ourselves. If you depart early, you will enjoy the better fate ; you have gone furnished with provisions for the way, hated by no one. He who remains a longer time in the world, after all his labours, at last comes to an end, and, reaching a miserable old age, finds himself in want of everything. Roaming about, he finds enemies, who lay snares for him : living at last come to an end, the spirit parts from the body with great difficulty.

SOCIAL LIFE.

Ex Fratrum Amante, p. 190.

Ὡς ἡδὺ τὸ ζῆν, εἰ μεθ' ὧν κρίνει τις ἄν
 Τοῦτ' ἐστὶ τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον.

How pleasant is life, if you live with those with whom you think you should live, and not merely for yourself !

MUTUAL ASSISTANCE.

Ex Incert. Comæd. p. 202.

Εἰ πάντες ἐβοηθοῦμεν ἀλλήλοις δει,
Οὐδεὶς ἂν ὦν ἀνθρώπος ἐδεήθη Τύχης.

If we gave assistance to each other, no one would be in want of fortune.

WICKEDNESS.

Ex Incert. Comæd. p. 202.

Ἄσυλλόγιστόν ἐστιν ἡ πορνεία.

Wickedness does not act according to reason.

See Ramage, p. 196.

ABUSING THE GOOD THINGS OF LIFE.

Ex Incert. Comæd. p. 206.

Ὅ μὴ φέρων γὰρ εἶ τι τῶν ἐν τῷ βίῳ
Ἀγαθῶν, ἀσυλλόγιστός ἐστ', οὐ μακάριος.

For he who abuses the good things of life is a senseless being, and not happy.

INJURE NO MAN.

Ex Incert. Comæd. p. 206.

Τὸ μὴδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει.

Do injury to no man.

FALSEHOOD AND TRUTH.

Ex Incert. Comæd. p. 108.

Κρεῖττον δ' ἐλέσθαι ψεύδος, ἢ ἀληθὲς κακόν.

It is better to prefer falsehood to truth when it is injurious.

THE PLAUSIBLE.

Ex Incert. Comæd. p. 208.

Τὸ πιθανὸν ἰσχὺν τῆς ἀληθείας ἔχει
Ἐνίστε μείζω, καὶ πιθανοτέραν ὄχλῳ.

The plausible has sometimes greater power than the truth, and more influence over the multitude.

A LIE.

Ex Incert. Comæd. p. 208.

Ψεύδος δὲ μισεῖ πᾶς σοφὸς καὶ χρησίμος.

Every wise and honourable man hates a lie.

A LIAR.

Ex Incert. Comæd. p. 208.

Ψευδόμενος οὐδεὶς λαμβάνει πολλὸν χρόνον.

No liar long escapes discovery.

See Prov. xix. 5.

THE PURSE-PROUD.

Ex Incert. Comæd. p. 212.

Ὅταν δ' ἴδῃς πρὸς ὕψος ἡρμένον τινα,
 Δαμπρῶς τε πλούτῳ καὶ γένει γαυρούμενον,
 Ὅφρυν τε μείζω τῆς Τύχης ἐπηρκότα,
 Τούτου ταχέϊαν νέμεσιν εὐθὺς προσδόκα,
 Ἐπαίρεται γὰρ μείζον, ἢ αὖ μείζον πέση.

When you see a man elated with pride, glorying in his riches and high descent, rising even above fortune, look out for his speedy punishment, for he is only raised the higher that he may fall with a heavier crash.

See Ramage, pp. 76, 360.

WHO KNOWS THE FUTURE?

Ex Incert. Comæd. p. 212.

Οἱ τὰς ὁφρὺς αἰροντες ὡς ἀβέλτεροι,
 Καὶ σκέψομαι, λέγοντες. ἄνθρωπος γὰρ ὢν
 Σκέψῃ σὺ περὶ τοῦ, δυστυχῆς κἄν εὐτυχῆ;
 Αὐτόματα γὰρ τὰ πράγματ' ἐπὶ τὸ συμφέρον
 Ῥεῖ, κἄν καθευδήσῃς, πάλιν τάναντία.

The proud and supercilious are like fools when they say, "I shall think of it by and by;" for, since you are mortal, how do you know that you will have time to consider anything, miserable even in the midst of prosperity? For your fortune, of its own accord, even while you sleep, sometimes is improving, and again goes to wreck.

See Luke xii. 20.

THE MOTE IN OUR BROTHER'S EYE.

Ex Incert. Comæd. p. 216.

Οὐδεὶς ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε,
 Σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὁφεται.

No one sees his own faults, but is lynx-eyed to those of his neighbour.

See Ramage, p. 109, 286, 302, 312. Luke vi. 41.

CONSCIENCE.

Ex Incert. Comæd. p. 216.

Ὁ συνιστορῶν αὐτῷ τι, κἄν ᾧ θρασύτατος,
Ἦ σύνεσις αὐτὸν δειλότατον εἶναι ποιῇ.

The man who is conscious to himself of crime, even though he be of the boldest nature, becomes a coward.

See Ramage, pp. 178, 255, 299, 57. Grocott, p. 58.

SILENCE.

Ex Incert. Comæd. p. 216.

Οὐθὲν σιωπῆς ἔστι χρησιμώτερον.

Nothing is more useful to man than silence.

See Ramage, p. 235.

A WORD SPOKEN.

Ex Incert. Comæd. p. 216.

Οὐτ' ἐκ χειρὸς μεθέντα καρτερόν λιθὸν
Ῥῆον κατασχεῖν, οὐτ' ἀπὸ γλώσσης λόγον.

It is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken.

See Ramage, p. 138.

GOODNESS OF DISPOSITION.

Ex Incert. Comæd. p. 216.

Ὡς ἡδὺ συνέσει χρηστότης κεκραμένη.

How sweet is goodness of disposition, when tempered with wisdom!

GOODNESS OF DISPOSITION.

Ex Incert. Comæd. p. 216.

Νῆ τῇν Ἀθηνῶν, μακάριον γ' ὁ χρηστότης
Πρὸς πάντα, καὶ θαυμαστὸν ἐφόδιον βίῃ.
Τούτῳ λαλήσας ἡμέρας μικρὸν μέρος,
Εἴθους ἐγὼ νῦν εἰμὶ πιστικὸν λόγος,
Πρὸς τοῦτ' ἂν εἴποι τις, μάλιστα τῶν σοφῶν.
Τί οὖν ἐτέροισι λαλοῦντας εὖ βδελύττομαι;
Τρόπος ἔσθ' ὁ πείθων τοῦ λέγοντος, οὐ λόγος.

By Minerva, goodness of disposition and honesty of character are happy possessions and a wonderful provision for life. Con- versing with such a man, even for a short time, I become well inclined to him. Some will say, in opposition to this, that it is eloquence, particularly of the wise, that inspires confidence. Why,

then, do I curse others who are equally eloquent? It is not so, but it is the character of the speaker, and not merely his words, that persuades us to feel confidence in what is said.

THE ENVIOUS.

Ex Incert. Comæd. p. 218.

Ὁ φθονερός αὐτῷ πολέμιος καθίσταται,
Αἰθαλπετος γὰρ συνέχεται λύπαις δελ.

The envious man is an enemy to himself, for his mind is always spontaneously occupied with its own unhappy thoughts.

See Ramage, p. 127.

ENVY.

Ex Incert. Comæd. p. 218.

Μειράκιον, οὐ μοι κατανοεῖν δοκεῖς ὅτι
Ἐπὶ τῆς ἰδίας ἑκάστα κακίας σήπεται,
Καὶ πάντα τὰ λυμαινόμεν' ἐρεστω ἐνδοθεν·
Ὅλον δ' μὲν ὡς τὸν σίδηρον, ἂν σκοπῆς,
Τὸ δ' ἱμάτιον οἱ σήπες, ἡ δὲ θρίψ' ξύλον.
Ὁ δὲ τὸ κακίστον τῶν κακῶν πάντων φθόνος,
Φθισικὸν πεποίηκε, καὶ ποιήσει, καὶ ποιεῖ,
Ψυχῆς πονηρὰς δυσσεβῆς παραστάτης.

O young man, you do not seem to me to be aware that everything is deteriorated by its own imperfections, and that what hurts comes from within. Thus rust corrodes iron, if you rightly consider the matter; the moth eats away the garment; the worm gnaws the wood. But, of all the ills of life, the worst is envy, which has done, will do, and does, most mischief,—the base attendant of an impious soul.

See Ramage, pp. 127, 379, 264. Gal. v. 21; Mark vii. 21.

SLANDER.

Ex Incert. Comæd. p. 220.

Ὅστις δὲ διαβολαῖσι πείθεται ταχὺ
Ἦτοι πονηρὸς αὐτὸς ἐστὶ τοῦς τρόπους,
Ἡ παντάσῃ παιδαρίου γνώμην ἔχει.

Whosoever lends a greedy ear to a slanderous report is either himself of a radically bad disposition, or a mere child in sense.

See Ramage, p. 390.

SILENCE.

Ex Incert. Comæd. p. 220.

Ὁ καὶ σιώπα, πόλλ' ἔχει σιωπῇ καλὰ.

O boy, hold your tongue, silence has many advantages.

See Ramage, pp. 235, 480.

LISTEN BEFORE DECIDING.

Ex Incert. Comæd. p. 222.

Ὁ προκαταγινώσκων δὲ πρὶν ἀκούσαι σαφῶς,
 Αὐτὸς πονηρὸς ἐστί, πιστεύσας κακῶς.

He who condemns before he has heard clearly the case is himself a bad man, ready to believe ill of his neighbour.

IMPUDENCE.

Ex Incert. Comæd. p. 222.

Οὐκ ἐστὶ τόλμης ἐφόδιον μείζον βίῃ.

There is no better provision for life than impudence and a brazen face.

WISDOM COMES NOT FROM YEARS.

Ex Incert. Comæd. p. 224.

Οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν,
 Ἄλλ' ὁ τρόπος ἐνίων ἐστὶ τῇ φύσει γέρων.

It is not hoary hairs that bring wisdom; but some have an old head on young shoulders.

PEACE AND WAR.

Ex Incert. Comæd. p. 224.

Εἰρήνη γεωργὸν κἄν πέτραις
 Τρέφει καλῶς· πόλεμος δὲ κἄν πεδίῳ κακός.

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him, even in the most fertile plains.

See Ramage, pp. 103, 421.

A BARREN COUNTRY.

Ex Incert. Comæd. p. 224.

Τὰ κακῶς τρέφοντα χωρὶ ἀνδρείους ποιεῖ.

The country which is cultivated with difficulty produces brave men.

COUNTRY LIFE.

Ex Incert. Comæd. p. 224.

Ὁ τῶν γεωργῶν ἡδονὴν ἔχει βίος,
 Ταῖς ἐλπίσιν τ' ἀλγεινὰ παραμυθούμενος.

The life of those who live in the country possesses pleasures, comforting the sorrows and annoyances of man with hope.

See Ramage, pp. 105, 121, 226, 420, 424, 435.

AN ATTACHED SERVANT.

Ex Incert. Comæd. p. 226.

Ὅταν τύχῃ τις εὐνοοῦντος οἰκέτου,
 Οὐκ ἔστιν οὐδὲν κτῆμα καλλίον βίῳ.

When one has got an attached servant, there is no nobler possession on earth.

WIFE AND CHILDREN.

Ex Incert. Comæd. p. 228.

Τὸ γυναῖκ' ἔχειν, εἶναι τε παίδων, Παρμένων,
 Πατέρα, μερίμνας τῷ βίῳ πολλὰς φέρει.

To have a wife, and to be the father of children, brings many anxieties to life.

A WIFE IS A NECESSARY EVIL.

Ex Incert. Comæd. p. 230.

Τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ,
 Κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακόν.

To marry a wife, if we regard the truth, is an evil, but it is a necessary evil.

AN OLD WOMAN.

Ex Incert. Comæd. p. 234.

Πολὺ χεῖρόν ἐστιν ἐρεθίσαι γράυν, ἢ κύνα.

It is much worse to irritate an old woman than a dog.

WOMAN.

Ex Incert. Comæd. p. 224.

Ὅπου γυναῖκές εἰσι, πάντ' ἐκεῖ κακά.

Where are women, there are all kinds of mischief.

A HOUSE WITHOUT AN HEIR.

Ex Incert. Comæd. p. 236.

Ὁ δύνηρόν ἐστιν εὐτυχοῦντα τῷ βίῳ
 Ἐχειν ἔρημον διαδόχου τὴν οἰκίαν.

The man who has abundance of this world's riches, and is without an heir to inherit them, is to be pitied.

A FATHER.

Ex Incert. Comæd. p. 238.

Μηδὲν δ' ἀδύνατον πατέρα γινώσκειν, ὅτι
 Ὁ μέγιστ' ἀγαπῶν καὶ δι' ἐλάχιστ' ὀργίζεται.

It is not difficult to know a father, for he loves much ; is also irritated at the smallest faults in those he loves.

A FATHER.

Ex Incert. Comæd. p. 240.

Ὡς ἡδὺν παῖς, καὶ νεύων τῷ τρόπῳ
Πατήρ.

How delightful is a father, gentle and cheerful in his manners !

BROTHERS.

Ex Incert. Comæd. p. 240.

Ὡς ἡδὺ γ' ἐν ἀδελφοῖσιν ὁμονοίας ἔρως.

How pleasant a thing it is for brothers to dwell together in unity !

FOLLY OF PRIDING ONE'S SELF ON HIGH BIRTH.

Ex Incert. Comæd. p. 240.

Ἀπολεῖ με τὸ γένος· μὴ λέγ', εἰ φιλεῖς ἐμέ,
Μήτηρ, ἐφ' ἐκάστω τὸ γένος. οἷς ἂν τῇ φύσει
Ἀγαθὸν ὑπάρχει μὴδὲν οἰκείον προσόν,
Ἐκείσε καταφεύγουσιν, εἰς τὰ μνήματα,
Καὶ τὸ γένος, ἀριθμοῦσί τε τοὺς πάππους δοιοί.
Οὐδ' ἓνα δ' ἔχουσ' ἰδεῖν ἂν, οὐδ' εἰπεῖν, ὅτω
Οὐκ εἰσὶ πάπποι· πῶς γὰρ ἐγένοντ' ἂν ποτε ;
Οἱ μὴ λέγειν δ' ἔχουσι τοῦτο, διὰ τῶα
Τόπου μεταβολήν, ἢ φίλων ἐρημίαν,
Τί τῶν λεγόντων εἰσὶ δυσγενέστεροι ;
Ὅς ἂν εὖ γεγονῶς ἢ τῇ φύσει πρὸς τ' αγαθὰ,
Κἂν Αἰθιοψῇ ἢ, μήτερ, ἐστὶν εὐγενής.
Σκύθης τίς δλεθρός ; ὁ δ' Ἀνάχαρις οὐ Σκύθης ;

My high birth suffocates me. If you love me, mother, you will not, on all occasions, quote my high rank ; it is those only who have no peculiar good in their own nature, who have recourse to splendid monuments and their noble birth, and who count up all their ancestors who have preceded them. But you cannot see nor name a man who has not had ancestors. For how otherwise could they have come into existence ? Those who are not able to name them from change of country, or want of friends, why are they less noble than those who can enumerate them ? He who is by nature good and virtuous, though he be a blackamoor, is noble-born. Is some Scythian a rascal ? Yet was not Anacharsis a Scythian ?

See Ramage, p. 170.

THE WELL-BORN IN ADVERSITY.

Ex Incert. Comæd. p. 240.

Τοὺς εὖ γεγονότας καὶ τετραμμένους καλῶς,
 Κἂν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας.

Those who have been well born, and honourably brought up, though they have fallen into adversity, ought to pay regard to the world's opinion.

TRUE RICHES.

Ex Incert. Comæd. p. 242.

Ψυχὴν ἔχειν δεῖ πλουσίαν· τὰ δὲ χρήματα
 Ταῦτ' ἐστὶν ὄψις, παραπέτασμα τοῦ βίου.

It is the mind that ought to be rich; for the riches of this world only feed the eyes, and serve merely as a veil to cover the realities of life.

THE WIFE OUGHT TO GIVE WAY TO THE HUSBAND.

Ex Incert. Comæd. p. 244.

Τὰ δευτερεία τὴν γυναῖκα δεῖ λέγειν,
 Τὴν δ' ἡγεμονίαν τῶν ὄλων τὸν ἀνδρ' ἔχειν.
 Ἢ δ' οἰκία ἐν ᾗ πάντα πρωτεύει γυνή,
 Οὐκ ἐστὶν ἥτις πῶποσ' οὐκ ἀπώλετο.

The wife ought to play the second part—the husband ruling in everything; for there is no family in which the wife has had the upper hand that has not gone to ruin.

HAPPINESS AND PAIN EQUALLY DISTRIBUTED.

Ex Incert. Comæd. p. 248.

Ἐξώθεν εἰσὶν οἱ δοκοῦντες εὐτυχεῖν,
 Τὰ δ' ἐνδον εἰσὶ πᾶσιν ἀνθρώποις ἴσοι.

There are men who seem to the world around to be happy; but, inwardly, men are very much alike.

SANITARY LAWS.

Ex Incert. Comæd. p. 264.

Εἰς τ' ἀκαθάρτα λοιμὸς ἐσοικίζεται.

The plague dwells where the sanitary laws are neglected.

THE MALICIOUS.

Ex Incert. Comæd. p. 264.

Πρῶτον κακοῦργος σχῆμ' ὑπεισελθὼν ἀνὴρ
 Κεκρυμμένη παγὶς πρόκειται τοῖς πέλας.

When the malicious put on a kind and agreeable manner, it is a mere trap set for his neighbour.

See Ramage, p. 477.

TITTLE-TATTLE.

Ex Incert. Comæd. p. 266.

Οὐδὲν γὰρ οὕτως ἡδὺ ἀνθρώποις ἔφυ
'Ὡς τὸ λαλέειν τ' ἀλλότρια.

There is nothing so pleasant to men as to talk of the affairs of their neighbours.

THE DIVINE NATURE.

Ex Incert. Comæd. p. 272.

Τίς ἐστω ὁ Θεός, οὐ θέλῃς σὺ μαρθάνειν,
'Ἀσεβεῖς τὸν οὐ θέλοντα μαρθάνειν θέλων.

Do not search into the essence of the Divine nature; for you are impious, wishing to know what God has not revealed.

GOD IS TO BE PROPITIATED BY A PURE HEART.

Ex Incert. Comæd. p. 268.

Ἐτίς δὲ θυσίαν προσφέρειν, ὦ Πάμφιλε,
Ταύρων τε πλῆθος ἢ ἐρίφων, ἢ, νῆ Δία,
'Ετέρων τοιούτων, ἢ κατασκευάσματα
Χρυσᾶς ποιήσας χλαμύδος ἤτοι πορφύρας,
'Ἢ δι' ἐλέφαντος, ἢ σμαράγδου ζώδια,
Ῥθιουν νομίζει τὸν Θεὸν καθιστάναί,
Πλανᾷτ' ἐκείνος καὶ φρένας κούφας ἔχει.
Δεῖ γὰρ τὸν ἄνδρα χρήσιμον πεφυκέναι,
Μὴ παρθένους φθείροντα, μὴ μοιχώμενον,
Κλέπτοντα καὶ σφάττοντα χρημάτων χάριν.
Μήδὲ βελόνης ἐναμμί' ἐπιθυμῆς, Πάμφιλε,
'Ὅ γὰρ Θεὸς βλέπει σε πλησίον παρών.

If any one, offering sacrifices of numerous bulls and of goats, or, by Jupiter, of any such things, or making presents of gold or purple robes, or images of ivory or emerald, thinks thereby to propitiate God, he errs, and shews himself to be of a silly understanding; for he ought to be a virtuous and upright man, committing no crimes for the sake of gain. You should not even covet a needle, Pamphilus; for God, standing near you, sees whatever you do.

See Ramage, pp. 479, 340. Ps. 1. 13.

A FRIEND TRIED BY ADVERSITY.

Ex Incert. Comæd. p. 272.

Χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρὶ,
'Ἢ δ' ἐν φίλοις εὐνοία καιρῷ κρίνεται.

Gold is tried by fire; so also the affection of a friend is proved by time.

See Ramage, p. 257. Prov. xviii. 24.

DUST WE ARE, AND TO DUST WE RETURN.

Ex Incert. Comæd. p. 276.

Ὅταν εἰδέναι θέλῃς σεαυτὸν δστις εἶ,
 Ἐμβλεψον εἰς τὰ μνήμαθ', ὡς ὀδοιπορεῖς·
 Ἐνταῦθ' ἔνεστιν δστέα καὶ κούφη κόνις
 Ἀνδρῶν βασιλέων καὶ τυράννων καὶ σοφῶν,
 Καὶ μέγα φρονούντων ἐπὶ γένει καὶ χρήμασιν,
 Αὐτῶν τε δόξη, τῷ τε κάλλει σωματῶν·
 Καὶ οὐδὲν αὐτῶν τῶνδ' ἐπήρκεσεν χρόνον,
 Κουδὸν τὸν ᾗδην ἔσχον οἱ πάντες βροτοί.
 Πρὸς ταῦθ' ὁρῶν γίνωσκε σεαυτὸν δστις εἶ.

If you wish to know what you are, look at the monuments of the dead, as you pass along the road; there you will find the bones and light dust of kings, and tyrants, and wise men, and of those who prided themselves on their blood and riches, on their glorious deeds, and the beauty of their person; but none of these things could resist the power of time. All men have a common grave. Looking at these things, you may understand what you are.

See Gen. iii. 19.

MOSCHUS

FLOURISHED ABOUT B.C. 210.

MOSCHUS, a bucolic poet of Syracuse, lived about the close of the third century B.C., of whose personal history we know little more than that he was a pupil of Bion, and was acquainted with the grammarian Aristarchus. Theocritus was his model; but he is far inferior to that poet in simplicity.

THE GREAT, THE BRAVE, AND THE LEARNED LIE
 FORGOTTEN.

Idyl. iii. 106.

Αἱ αἰ, ταὶ μαλ' αἰ μὲν ἔκ' ἀν κατὰ κᾶπον δλωνται,
 Ἡ τὰ χλωρὰ σέλινα, τό, τ' εὐθαλὲς οὐλον ἀνηθον,
 Ὅσσ' ἔρον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύονται·

Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅππότε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κόλῃα
 Ἐυδοίμες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ἔπνον
 Καὶ σὺ μὲν ἐν σιγῇ πεπυκασμένος ἔσσεαι ἐν γῇ,
 Ταῖς νύμφαισι δ' ἔδοξεν δαὶ τὸν βάτραχον ᾄδειν,
 Τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν ᾄδει.

Alas! the meanest flowers which gardens yield,
 The vilest weeds that flourish in the field,
 Which dead in wintry sepulchres appear,
 Revive in spring, and bloom another year:
 But we, the great, the brave, the learn'd, the wise,
 Soon as the hand of death has closed our eyes,
 In tombs forgotten lie; no suns restore;
 We sleep, for ever sleep, to wake no more.
 Thou too liest buried with the silent dead;
 Fate spares the wifings; but thy vital thread
 Snapp'd—cruel chance! and now it's my hard lot
 To hear dull words (but I envy not)
 Grate their harsh sonnets flashly, rude, and vain.

See Eccl. ix. 5; Job xiv. 7-12.

PHILEMON.

BORN ABOUT B.C. 360—DIED B.C. 262.

PHILEMON, a Greek dramatist, who stands next to Menander among the poets of the New Comedy, was the son of Damon, and a native of Soli, in Cilicia. He flourished in the reign of Alexander, a little earlier than Menander, whom, however, he long survived, and spent his life at Athens. His career seems to have been singularly prosperous. Though inferior to Menander, he was a greater favourite with the Athenians, and often conquered his rival in the dramatic contests. He continued to write till he had produced ninety-seven comedies. He died, it is said, from excessive laughter at a ludicrous incident.

NATURE OF MAN.

E Rustico, p. 291.

*Ὡ πῶς ποτηρὸν ἔστω ἀνθρώπου φύσις
 Τὸ σύνολον, οὐ γὰρ ἂν ποτ' ἔδεχθη νόμον.
 Οἶσι τι τῶν ἄλλων διαφέρειω θηρίων;

Διαφέρει οὐδὲ μικρὸν, ἀλλὰ σχήματι,
Πλάγι' ἐστὶ τ' ἄλλα, τοῦτο δ' ὀρθὸν θηρίον.

How radically bad is the nature of man! for otherwise he would stand in need of no laws to restrain him. Do you think that he differs in any respect from other animals? In nothing certainly but in figure. Other animals are bent; but man is a wild beast, upright in form.

CONVERSATION.

E Medico, p. 308.

Ἄρ' ἐστὶν ὁ λόγος τοῖς νοσοῦσι χρήσιμος.

The sick are benefited by conversation.

OUR EVILS FOUND LIGHT WHEN COMPARED WITH THOSE
OF OTHERS.

E Corinthiā, p. 310.

Εἰ τὰ παρὰ τοῖς ἄλλοις εἰδοῖς κακά,
Ἄσμενος ἔχεις ἂν, Νικωφῶν, ἃ νῦν ἔχεις.

If you only knew the evils which others suffer, you would willingly submit to those which you now bear.

See *Ramage*, p. 358.

HOW SELDOM MAN OBTAINS HIS WISHES.

E Mendicā, p. 324.

Εἰ πάντες ἀποθаноίμεθ', οἷς μὴ γίγνεται
Ἄ βουλόμεσθα, πάντες ἀποθаноίμεθα.

If we were all to perish who did not succeed in obtaining what we wished, all mankind would die.

TEARS.

Ex Sardiā, p. 328.

A. Εἰ τὰ δάκρυ' ἡμῶν τῶν κακῶν ἦν φάρμακον,
'Αεὶ θ' ὁ κλαύσας τοῦ πονεῖν ἐπαύετο,
'Ἑλλαττόμεσθ' ἂν δάκρυα, δόντες χρυσίον.
Νῦν δ' οὐ προσέχει τὰ πράγματα, οὐδ' ἀποβλέπει,
Εἰς ταῦτα, δέσποτ', ἀλλὰ τὴν αὐτὴν ὁδὸν,
'Ἐάν τε κλαίης, ἐάν τε μὴ, πορεύεται.
Τί δὴ ποιεῖς; B. πλέον οὐδέν' ἢ λύπη δ' ἔχει,
'Ὡσπερ τὸ δένδρον τοῦτο καρπὸν, τὸ δάκρυον.

A. If tears proved a remedy for our misfortunes, and if he who wept always ceased to grieve, we would buy tears with gold. But, alas! our affairs are in no way influenced by tears—pursuing their own course whether we weep or not. What will you do, then? B. I am in no way influenced by such thoughts; for grief, like a tree, has tears for its fruit.

ADVICE.

E Sicilico, p. 328.

Ἄνθρωπον ὄντα βᾶδιον παραινέσαι
 Ἔστιν, ποιῆσαι δ' αὐτὸν οὐχὶ βᾶδιον.
 Τεκμήριον δὲ τοὺς ἰατροὺς οἷδ' ἐγὼ,
 Ὅτι ἐν ἐγκρατείας τοῖς νοσοῦσιν εὖ σφόδρα
 Πάντας λαλοῦντας· εἴτ' ἐπὶ πταισῶσί τι,
 Αὐτοὺς ποιοῦντας πᾶνθ', ὅς οὐκ εἰων τότῃ.
 Ἐτέρων, τὴν δ' ἀλλοτρίαν καὶ θεωρεῖν ἐστ' ἴσως.

It is easy for a man to give advice to his neighbour; but to follow it one's self is not so easy. As a proof of this, I have known physicians lecturing their patients most eloquently on the benefits of abstinence; then, if they are themselves overtaken by disease, doing the very same things which they would not allow their patients to do. Theory and practice are very different.

See Ramage, p. 400.

THE HUSBANDMAN.

E Suppositio, p. 334.

Ἄει γεωργὸς εἰς νέωτα πλούσιος.

The husbandman is always to be rich the next year.

THE DIVINE NATURE.

Ex Incert. Comæd. p. 340.

Θεὸν νόμιζε καὶ σέβου, ζῆτει δὲ μὴ,
 Πλεῖον γὰρ οὐδὲν ἄλλο ἢ ζητεῖν ἔχεις.
 Εἰ τ' ἔστιν, εἰ τ' οὐκ ἔστι μὴ βούλου μαθεῖν,
 Ὡς ὄντα τοῦτον καὶ παρόντ' αἰεὶ σέβου.

Believe that there is a God, worship Him, but do not inquire too curiously into His essence; for you will have nothing for your trouble except the labour of inquiry. Do not care to know whether He exists or not; worship Him as if He existed, and were present.

MAN AND OTHER ANIMALS CONTRASTED.

Ex Incert. Comæd. p. 340.

Τί ποθ' ὁ Προμηθεὺς, ὃν λέγουσ' ἡμᾶς πλάσαι,
 Καὶ τ' ἄλλα πάντα ζῶα, τοῖς μὲν θηρίοις
 Ἔδωχ' ἐκάστῳ κατὰ γένος μίαν φύσιν;
 Ἄπαντες οἱ λέοντες εἰσὶν ἀλκιμοί,
 Δειλοὶ πάλιν ἐξῆς πάντες εἰσὶν οἱ λαοί.
 Οὐκ ἔστ' ἀλώπηξ, ἥ μὲν εἰρων τῇ φύσει,
 Ἡ δ' αὐθέκαστος· ἀλλ' ἐὰν τρισυρτίας
 Ἀλώπεκάς τις συναγάγοι, μίαν φύσιν

Ἀπαξάπδσαι ὀψεται, τρόπον θ' ἕνα.
 Ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ τὸν ἀριθμὸν
 Καθεκὼς, τοσούτους ἐστὶ καὶ τρόπους ἰδεῖν.

Why, pray, did Prometheus, who, they say, formed us and all other animals, give to each of the beasts his own peculiar nature? All lions are brave, whereas all hares are timid. Then, as to the foxes, one is not cunning and another simple in its nature; but if you were to collect three myriads of foxes, they would all have the same nature and the same habits. With man it is different; whatever number of persons there are, the same will be found the number of minds and of characters.

See Ramage, pp. 115, 143, 280, 417.

THE JUST MAN.

Ex Incert. Comæd. p. 342.

Ἀνὴρ δίκαιός ἐστιν, οὐχ ὃ μὴ ἀδικῶν.
 Ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.
 Οὐδ' ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο,
 Ἀλλ' ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων,
 Ἐχει δυνάμενος καὶ κρατεῖν ἀζημίως.
 Οὐδ' ὅς γε ταῦτα πάντα διατηρεῖ μόνος,
 Ἀλλ' ὅστις ἀδολὸν γνησίαν τ' ἔχων φύσιν,
 εἶναι δίκαιος κ' οὐ δοκεῖν εἶναι θέλει.

The just man is not he who does no man an injury; but he who, being able to inflict it, does not wish to do so. Nor yet is it the man who has abstained from seizing petty gains, but who determines not to lay hold of great possessions, when he might do so, and might hold them with impunity; nor is it the man who observes all these things, but who, endued with a noble and ingenuous disposition, wishes to be just, and not merely to seem so.

See Ramage, p. 94.

ANGER.

Ex Incert. Comæd. p. 344.

Μαινόμεθα πάντες, ὁπότεν ὀργίζομεθα.
 Τὸ γὰρ κατασχέειν ἐστὶ τὴν ὀργὴν πόθος.

We are all mad when we are in a passion; for it is a difficult task to restrain anger.

See Ramage, p. 127.

BYGONE EVILS.

Ex Incert. Comæd. p. 344.

Ὅς ἡδέως μοι γέγονε τὰ πρότερα κακὰ·
 εἰ μὴ τότ' ἐπόνουν, νῦν ἂν, οὐκ εὐφραυνόμην.

How pleasant it is to think of former evils; for, if I had not then been in difficulties, I would not now be in joy.

See Ramage, p. 438.

THE FOOL AND THE WISE MAN.

Ex Incert. Comæd. p. 346.

Τὸν μὴ λέγοντα τῶν δεόντων μηδὲ ἐν
 Μακρὸν νόμιζε, κἄν δὲ εἴπῃ συλλαβὰς.
 Τὸν δ' εὖ λέγοντα, μὴ νόμις' εἶναι μακρὸν,
 Μηδ' ἂ σφόδρ' εἴπῃ πολλὰ, καὶ πολλὸν χρόνον.
 Τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λάβε,
 Οὔτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει,
 Ἄλλ' οὐδὲ εἰς Ὅμηρον εἰρηκεν μακρὸν.

The man who never utters a word of sense, consider to be tedious, even though he only gives forth two syllables. The man who speaks with prudence, do not think him to be tedious, though he speak much and long. Take Homer as a proof of this: he writes myriads of words, yet no one ever called Homer tedious.

HONOUR YOUR FATHER AND MOTHER.

Ex Incert. Comæd. p. 350.

Βούλου γονεῖς πρὸ παντὸς ἐν τιμαῖς ἔχειν.

Before all things pay respect to your parents.

See Exod. xx. 12.

AN AFFECTIONATE FATHER.

Ex Incert. Comæd. p. 350.

Ἢδὲ γε πατὴρ τέκνοισιν, εἰ στοργὴν ἔχοι.

A father is dear, if he treat affectionately his children.

ANTICIPATION OF EVIL.

Ex Incert. Comæd. p. 354.

Ἀγαθὴ γὰρ ἡ λύπη καθ' αὐτῆς ἀναπλάσσει
 Ἀτεχνῶς διπλάσια τῆς ἀληθείας κακά.

Grief is apt to imagine to itself evils more than double the reality.

See Ramage, pp. 195, 326.

THE DIFFERENCES OF MEN.

Ex Incert. Comæd. p. 358.

Ἐνταῦθ' ἀνὴρ γὰρ ἐστὶν ἀνδρὸς διάφορος,
 Ἐν τῷ τό, τε κακὸν εὖ φέρειν καὶ τ' αγαθόν.

In this thing one man is superior to another, that he is better able to bear adversity and prosperity.

GOD.

Ex Incert. Comæd. p. 360.

- A. Θεὸν δὲ ποῖον εἶπέ μοι νοητέον;
 B. Τὸν πᾶνθ' ὁρῶντα κ' αὐτὸν οὐχ ὁρώμενον.

A. Tell me what you understand by God. B. The Being who sees all things, and yet is seen by none.

See Ramage, p. 292.

THE DEAD.

Ex Incert. Comæd. p. 360.

Οἷε σὺ τοὺς θανόντας, ὦ Νικήρατε,
 Τρυφῆς ἀπόσης μεταλαβόντας ἐν βίῳ
 Πεφευγέναι τὸ Θεῖον ὡς λεληθότας;
 Ἔστιν Δίκης ὁφθαλμός, ὃς τὰ πᾶνθ' ὁρᾷ.
 Καὶ γὰρ καθ' ἅσθην δύο τρίβους νομίζομεν,
 Μίαν δικαίων, χεῖτεράν ἀσεβῶν ὁδόν.
 Εἰ γὰρ δίκαιος κἀσεβῆς ἐξουσιν ἐν,
 Ἡ γῆ δὲ καλύψει τοὺς δύο τῷ παντὶ χρόνῳ,
 Ἀρπαγ' ἀπελθὼν, κλέπτ', ἀποστέρει, κύκα.
 Μηδὲν πλανηθῆς· ἐστὶ κἀν ἁδου κρίσις,
 Ἦνπερ ποιήσει Θεὸς ὁ πάντων δεσπότης,
 Οὐδ' ἑὶς ὄνομα φόβερὸν, οὐδ' ἂν ὀνομάσαιμι ἐγώ,
 Ὃς τοῖς ἀμαρτάνουσι πρὸς μῆκος βίωσιν
 Δίδωσι.

Do you think that the dead who have enjoyed the good things of this life have escaped the notice of the Divinity, as if they were forgotten? Nay, there is an eye of Justice, which sees all things; for we believe that there are two roads, one for the just, and one for the impious. For if the just and the impious are to have one and the same road, and if the grave covers them both for ever, then you may rob, steal, plunder, and do every mischief you choose. Yet do not be mistaken, for there is a place of judgment below, which God the Lord of all shall occupy, whose name is terrible, and which I dare not utter, who gives a long licence to sinners.

See Ramage, p. 305. Exod. xxxiv. 6.

WHAT WE OUGHT TO PRAY FOR.

Ex Incert. Comæd. p. 364.

Αἰτῶ δ' ὑγίαν πρῶτον, εἰτ' εὐπραξίαν,
 Τρίτον δὲ χαίρειν, εἰτ' ὀφείλειν μηδενί.

I pray, first, for good health; then, for prosperity; thirdly, for happiness; and, lastly, to owe no man anything.

See Rom. xiii. 8.

A GIFT OF AFFECTION.

Ex Incert. Comæd. p. 366.

Ἄπαν διδόμενον δῶρον, εἰ καὶ μικρὸν ᾖ,
Μέγιστόν ἐστιν, εἰ μετ' εὐνοίας διδῶς.

Every gift which is given, even though it be small, is in reality great, if it be given with affection.

See Ramage, p. 268.

A SLAVE.

Ex Incert. Comæd. p. 368.

Κᾶν δούλος ἐστί, σάρκα τὴν αὐτὴν ἔχει·
Φύσει γὰρ οὐδεὶς δούλος ἐγενήθη ποτέ.
Ἢ δ' αὖ Τύχη τὸ σῶμα κατεδουλεύσατο.

Though a man be a slave, he is the same flesh as yourself; for no one has ever been born a slave by nature; but Fortune subjected his body to servitude.

THE SNAIL.

Ex Incert. Comæd. p. 368.

Ὦς εὐφυὲς ζῶον ὁ κοχλίας, νῆ τὸν Θεόν,
Ὅταν πονηρῷ περιπέσῃ τῷ γείτονι,
Τὸν οἶκον ἄρας εἰς ἕτερον πορεύεται.
Νέμεται δ' ἀμέριμνος τοὺς κακοὺς φεύγων ἀεὶ.

How ingenious an animal is a snail, by God! When it falls in with a bad neighbour, it takes up its house, and moves off; for it dwells without anxiety, always flying the bad.

THE SWALLOW.

Ex Incert. Comæd. p. 374.

Ἢ μὲν χελιδὼν αὐτὸ θέρος, ὦ γύναι, λαλεῖ.

O woman! it is the swallow which announces the spring.

PINDARUS

BORN B.C. 522—DIED B.C. 442.

PINDAR, the greatest lyric poet of Greece, was a native of Boeotia, born either at Thebes, the capital of that country, or at Cynoscephalæ, a village in the territory of Thebes. We know very little of his private history, but he belonged to one of the noblest fami-

lies of his country. He was sent by his father to Athens, where, under the celebrated dithyrambist, Lasos of Hermione, he learned music, dancing, and all the mysteries of the chorus requisite for his training as a lyric poet. He also attended the school of Agathocles and Apollodorus. Between the age of twenty and twenty-two Pindar began his professional career as a poet, but in the great events that took place in Greece during his time, Pindar seems to have taken no share.

WATER AND GOLD.

Olymp. i. 1.

Ἀριστον μὲν ὕδωρ· ὁ δὲ
 Χρυσὸς αἰθέμενον πῦρ
 Ἄτε διαπρέπει νυ-
 κτὶ μεγάνορος ἔξοχα πλούτου.

Chief of Nature's works divine,
 Water claims the highest praise;
 Richest offspring of the mine,
 Gold, like fire, whose flashing rays
 From afar conspicuous gleam
 Through the night's involving cloud,
 First in lustre and esteem,
 Decks the treasures of the proud.

See Ramage, pp. 96, 119, 238.

FICTION.

Olymp. i. 44.

Καὶ ποῦ τι καὶ βροτῶν φρένας
 Ἵπὲρ τὸν ἀληθῆ λόγον
 Δεδαϊδαλμένοι ψεύδεσι ποικίλοις
 Ἐξαπατῶντι μῦθοι.

While gaudy Fiction, deck'd with art,
 And dress'd in every winning grace,
 To Truth's unornamental face
 Preferr'd, seduces oft the human heart.

THE POET OUGHT TO SPEAK WELL OF THE GODS.

Olymp. i. 48.

Χάρις δ', ἅπερ ἅπαντα τεύ-
 χει τὰ μέλιχα θνατοῖς,
 Ἐπιφέρουσα τιμὰν,
 Καὶ ἄπιστον ἐμήσατο πιστὸν
 Ἐμμεναι τὸ πολλὰκις.
 Ἀμέραι δ' ἐπίλοιποι

Μάρτυρες σοφώτατοι.
 "Εστι δ' ἀνδρὶ φάμεν
 'Εοικὸς ἀμφὶ δαιμόνων κα-
 λὰ· μέλων γὰρ αἰτία.

Add to these sweet Poesy,
 Smooth enchantress of mankind ;
 Clad in whose false majesty,
 Fables easy credit find.
 But, ere long, the rolling year
 The deceitful tale explodes ;
 Then, O man, with holy fear,
 Touch the character of gods.
 Of their heavenly natures say
 Nought unseemly, nought profane ;
 So shalt thou due honour pay,
 To be free from guilty stain.

GOD IS NOT TO BE DECEIVED.

Ολγμρ. i. 102.

Εἰ δὲ θεὸν
 'Ανὴρ τις ἔλπεταί τι λασέ-
 μεν ἔρδων, ἀμαρτάνει.

Vain is he who hopes to cheat
 The all-seeing eyes of Heaven.

Pa. xliv. 21.

LIFE NOT TO BE PASSED INGLORIOUSLY.

Ολγμρ. i. 129.

'Ο μέγας δὲ κίνδυ-
 νος ἀναλκιν οὐ φώ-
 τα λαμβάνει. Θανεῖν δ' οἷσιν ἀνάγκα,
 Τί κέ τις ἀνώνυμον γῆρας ἐν σκότῳ
 Καλήμενος ἔψοι μάταιν, ἀπάντων
 Καλῶν ἀμμορος.

In the paths of dangerous fame
 Trembling cowards never tread ;
 Yet since all of mortal frame
 Must be number'd with the dead,
 Who in dark inglorious shade
 Would his useless life consume,
 And deedless years undecay'd
 Sink unhonour'd to the tomb ?

See Ramage, pp. 367, 379, 454.

VARIOUS RANKS OF MANKIND.

Olymp. i. 181.

Ἐπ' ἄλλοι-
σι δ' ἄλλοι μεγάλοι· τὸ δ' ἔσχατον κορυ-
φούται βασιλεύσει.

Fate hath in various stations mark'd mankind :
In royal power the long gradations end.

See Ramage, pp. 328, 480.

WHAT IS DONE CANNOT BE UNDONE.

Olymp. ii. 29.

Τῶν δὲ πεπραγμένων,
Ἐν δίκῃ τε καὶ παρὰ δίκαν,
Ἀποίητον οὐδ' ἄν
Χρόνος, ὃ πάντων πατήρ,
Δύναιτο θέμεν ἔργων τέλος.
Ἀθάθα δὲ πρότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.
Ἑσλῶν γὰρ ὑπὸ χαρμάτων,
Πῆμα θνάσκει παλίγκοτον δαμασθέν.

The deed once done, no power can abrogate—
Not the great sire of all things, Time nor Fate :
But sweet oblivion of disastrous care,
And good succeeding, may the wrong repair.

See Ramage, p. 316.

OUR FUTURE LOT UNKNOWN.

Olymp. ii. 55.

Ἦτοι
Βροτῶν κέκριται
Πείρας ὅτι θανάτου,
Οὐδ', ἀσύχμιον Ἀμέραν
Οπόσσε, παῖδ' Ἀλλου,
Ἀτειρεῖ σὺν ἀγαθῷ
Τελευτάσομεν.
Ροαὶ δ' ἄλλοτ' ἄλλαι
Εὐθυμῶν τε μέτα καὶ
Πόνων ἐς ἄνδρας ἔβαν.

But here our day's appointed end
To mortals is unknown ;
Whether distress our period shall attend,
And in tumultuous storms our sun go down,
Or to the shades in peaceful calms descend.
For various flows the tide of life,

Obnoxious still to fortune's veering gale :
 Now rough with anguish, care, and strife,
 O'erwhelming waves the shelter'd bark assail ;
 Now glide serene, and smooth the limpid streams,
 And on the surface play Apollo's golden beams.

See Ramage, pp. 100, 467.

WEALTH WITH VIRTUE.

Olymp. ii. 96.

Ὁ μὲν πλοῦτος ἀρεταῖς
 Δεδαδαλμένος
 Φέρει τῶν τε καὶ τῶν
 Καιρὸν, βαθεῖαν ὑπέχων
 Μέρμυραν ἀγροτέρων,
 Ἀστὴρ ἀρίστηλος, ἀλαθῶν
 Ἀνδρὶ φέγγος.

But wealth, with nobler virtue join'd,
 The means and fair occasions must procure ;
 In glory's chase must aid the mind,
 Expense, and toil, and danger to endure :
 With mingling rays they feed each other's flame,
 And shine the brightest lamp in all the sphere of fame.

THE WICKED PUNISHED IN THE INFERNAL REGIONS.

Olymp. ii. 107.

Εἰ δέ μιν ἔχει
 Τίς, οἶδεν τὸ μέλλον,
 Ὅτι θανόντων μὲν ἐν-
 θάδ' αὐτίκ' ἀπάλαμνοι φρένες
 Πονὰς ἔτισαν. Τὰ δ' ἐν τῇδε Διὸς ἀρχῇ
 Ἀλιτρά, κατὰ γὰρ δικά-
 ζει τίς, ἐχθρῇ λόγον φράσαις ἀνάγκη.

The happy mortal who these treasures shares,
 Well knows that fate attends his generous cares ;
 Knows that beyond the verge of life and light,
 In the sad regions of infernal night,
 The fierce, impracticable, churlish mind
 Avenging gods and penal woes shall find ;
 Where strict-inquiring justice shall bewray
 The crimes committed in the realms of day.
 Th' impartial Judge the rigid law declares,
 No more to be reversed by penitence or prayers.

See Ramage, p. 284.

THE GOOD IN ELYSIUM.

Olymp. ii. 109.

Ἴσον δὲ νύκτεσσιν αἰεὶ,
 ἴσα δ' ἐν ἡμέραις, ἀλι-
 ον ἔχοντες, ἀπονέστερον
 Ἑσθλοὶ νέμονται βλο-
 τον, οὐ χθόνα ταράσσου-
 ρες ἀλκᾷ χερῶν,
 Οὐδὲ πόνητιον ὕδωρ,
 Κεῖν' ἂν παρὰ δαίταν' ἀλ-
 λὰ παρὰ μὲν τιμῆσι
 Θεῶν, οἷσι τινες ἔχαι-
 ρον εὐορκίαις,
 Ἄδακρυν νέμονται
 Δαίωα. τοὶ δ' ἀπροσβρα-
 τον ὀκχέοντι πόνον.

But in the happy fields of light,
 Where Phoebus, with an equal ray,
 Illuminates the balmy night,
 And gilds the cloudless day,
 In peaceful, unmolested joy,
 The good their smiling hours employ.
 Them no uneasy wants constrain,
 To vex th' ungrateful soil,
 To tempt the dangers of the billowy main,
 And break their strength with unabating toil,
 A frail, disastrous being to maintain.
 But in their joyous, calm abodes,
 The recompense of justice they receive;
 And, in the fellowship of gods,
 Without a tear, eternal ages live;
 While, banish'd by the Fates from joy and rest,
 Intolerable woes the impious soul infest.
 See Ramage, pp. 458, 459.

THE MAN OF GENIUS.

Olymp. ii. 154.

Σοφὸς δ' ὁ πολ-
 λὰ εἰδὼς φύει·
 Μαθόντες δὲ, λάβροι
 Παγγλωσσίᾳ, κόρακες ὄς,
 Ἄκραντα γαρνέμεν,
 Διὸς πρὸς ἑρμῆα θεῖον.

He only, in whose ample breast
 Nature hath true inherent genius pour'd,
 The praise of wisdom may contest;

Not they who, with loquacious learning stored,
Like crows and chattering jays, with clamorous cries,
Pursue the bird of Jove that sails along the skies.

See Ramage, pp. 58, 370.

UNCERTAINTY OF HUMAN LIFE.

Olymp. vii. 43.

'Αμφὶ δ' ἀνθρώ-
πων φρεσὶν ἀμπλακίαι
'Αναρίθμητοι κρέμανται.
Τοῦτο δ' ἀμάχανον εὐρεῖν,
'Ο τι νῦν, καὶ ἐν τελευ-
τῇ φέρτατον ἀνδρὶ τυχεῖν.

But wrapt in error is the human mind,
And human bliss is ever insecure.
Know we what fortune yet remains behind?
Know we how long the present shall endure?

See Ramage, p. 82.

MAN TURNED FROM HIS PURPOSE.

Olymp. vii. 79.

'Ἐν δ' ἀρετὰν
'Ἐβαλεν καὶ χάσματ' ἀνθρώ-
ποισι προμαθέος αἰδώς.
'Ἐπὶ μὲν βαίνει τι καὶ
Λάθας ἀτέκμαρτα νέφος,
Καὶ παρέλκει πραγμάτων ὁρ-
θὰν ὁδὸν γ' ἔξω φρενῶν.

On staid precaution, vigilant and wise,
True virtue and true happiness depend;
But oft oblivion's darkening clouds arise,
And from the destined scope our purpose bend.

THE UPS AND DOWNS OF LIFE.

Olymp. vii. 173.

'Ἐν
Δὲ μὲν μοῖρα χρόνον,
'Ἄλλοτ' ἄλλοίαι διαιθύσσουν αἶραι.

Yet as the gales of Fortune various blow,
To-day tempestuous, and to-morrow fair,
Due bounds, O Rhodians, let your transports know;
Perhaps to-morrow comes a storm of care.

See Ramage, p. 354.

TO REPROACH THE GODS IS WISDOM MISAPPLIED.

Olymp. ix. 56.

Λοιδορῆσαι

Θεούς, ἐχθρὰ σοφία.

To reproach the gods is wisdom misapplied.

LAWS OF NATURE UNCHANGEABLE.

Olymp. xi. 19.

Τὸ γὰρ

Ἐμφνές οὐτ' αἰθων ἀλώπηξ

Οὐτ' ἐρίβρομοι λέοντες

Διαλλάξαιτο ἦθος.

And the great laws of Nature ne'er expire.

Unchanged the lion's valiant race remains,

And all his father's wiles the youthful fox retains.

MAN PROPOSES, GOD DISPOSES.

Olymp. xiii. 149.

Νῦν δ' ἔλπομαι μὲν. ἐν θεῷ γέ μιν

Τέλος.

I may hope, indeed; but the event is with God alone.

See Ramage, p. 297. Grocott, p. 232.

FUTURITY UNKNOWN TO MAN.

Olymp. xii. 11.

Σύμβολον δ' οὐ πῶ τις ἐπιχθονίων

Πιστὸν ἀμφὶ πράξιος ἐσ-

σομένος εὖρεν θεόθεν.

Τῶν δὲ μελλόντων τετύφλωνται φρόνδαι.

Πολλὰ δ' ἀνθρώποις παρὰ γνῶμαν ἔπεσεν,

Ἐμπαλιν μὲν τέρψιος· οἱ δ' ἀνισαράϊς

Ἀντικύρσαντες ζάλαις,

Ἐσλὸν βαθὺ πήματος ἐν μ-

κρῷ πεδάμειψαν χρόνῳ.

For sure presage of things to come

None yet on mortals have the gods bestow'd;

Nor of futurity's impervious glooms

Can wisdom pierce the cloud.

Oft our most sanguine views th' event deceives,

And veils in sudden grief the smiling ray;

Oft, when with woe the mournful bosom heaves,

Caught in a storm of anguish and dismay,

Pass some fleeting moments by,

All at once the tempests fly;

Instant shifts the clouded scene;
Heaven renews its smile serene;
And, on Joy's untroubled tides,
Smooth to port the vessel glides.

See Ramage, pp. 100, 467.

JOY OF MARINERS RETURNING HOME.

Pyth. i. 64.

Ναυσιφορήταις
Δ' ἀνδράσι πρῶτα χάρις
Ἐς πλῆθος, ἀρχομένοις πομ-
παῖον ἐλθεῖν οὖρον· ἐοικῶτα γάρ
Κἂν τελευτᾷ φερτέρου νό-
στου τυχεῖν.

Thus when the mariners to prosperous winds,
The port forsaking, spread the swelling sails;
The fair departure cheers their jocund minds
With pleasing hopes of favourable gales,
While o'er the dangerous deserts of the main
To their loved country they pursue their way.

See Ramage, p. 455.

EVERYTHING PROCEEDS FROM THE GODS.

Pyth. i. 79.

Ἐκ θεῶν γὰρ μαχαναὶ πᾶ-
σαι βροταῖς ἀρεταῖς,
Καὶ σοφοὶ καὶ χερεὶ βια-
ται περίγλωσσοί τ' ἔφυν.

For human virtue from the gods proceeds;
They the wise mind bestow'd, and smooth'd the tongue
With elocution, and, for mighty deeds,
The nervous arm with manly vigour strung.

See Ramage, p. 128.

ENVY.

Pyth. i. 160.

Ἀπὸ γὰρ κόρος ἀμβλύει
Ἀλατὴς ταχέας ἀπάδεις.
Ἄστων δ' ἀκοὰ κρύφιον θυμὸν βαρύ-
νει μάλιστ' ἐσλοῖσιν ἐπ' ἀλλοτρίοις.

Nor less distasteful is excessive fame
To the sour palate or the envious mind,
Who hears with grief his neighbour's good by name,
And hates the fortune that he ne'er shall find.

See Ramage, pp. 235, 268, 379. Grocott, p. 106.

ENVIED RATHER THAN PITIED.

Pyth. i. 164.

Κρέσσων γὰρ οἰκτιρμῶν φθόρος.

To be envied is a nobler fate
Than to be pitied.

TO EXCEL IN ACTS OF VIRTUE.

Pyth. i. 191.

Τὸ δὲ παθεῖν εἰς, πρῶτον ἀθλῶν·

Εἰ δ' ἀκούειν, δευτέρᾳ μοι-

ρ'. Ἀμφοτέροισι δ' ἀνὴρ

Ὅς ἀν' ἐγκύρῳ, καὶ ἔλῃ,

Στέφανον ὑψίστων δέδεκται.

The first, the greatest bliss on man conferr'd,
Is in the acts of virtue to excel;
The second, to obtain their high reward,
The soul-exalting praise of doing well.
Who both these lots attain is bless'd indeed,
Since Fortune here below can give no richer meed.
See Ramage, pp. 8, 317.

SELF-INTEREST GETS THE BETTER OF WISDOM.

Pyth. iii. 96.

Ἀλλὰ κέρδει καὶ σοφία δέδεται.

For even wisdom is got the better of by self-interest.

VARIOUS PARTS TO VARIOUS MEN.

Nem. i. 36.

Τέχνη δ' ἐτέρων ἕτεραι.

Χρὴ δ' ἐν εὐθείᾳς ὁδοῖς

Στείχοντα μάρνασθαι φύξ.

But envy ill becomes the human mind;
Since various parts to various men assign'd,
All to perfection and to praise will lead,
Would each those paths pursue which Nature bids him tread.
See Ramage, pp. 115, 143, 220, 280, 417.

THE MISER.

Nem. i. 44.

Οὐκ ἔραμαι πολλὸν ἐν μεγάρῳ πλοῦ-

τον κατακρύψαις ἔχειν·
Ἀλλ' ἐόντων, εἰ τε παθεῖν καὶ ἀκού-

σαι, φίλους ἑξαρκέων.

Κουναὶ γὰρ ἔρχονται' ἐλπίδες
Πολυπτόνων ἀνδρῶν.

I hate the miser, whose unsocial breast
Locks from the world his useless stores.
Wealth by the bounteous only is enjoy'd,
Whose treasures, in diffusive good employ'd,
The rich returns of fame and friends procure,
And 'gainst a sad reverse a safe retreat insure.

See Ramage, pp. 76, 99, 108, 479.

OUR OWN SORROWS.

Nem. i. 82.

Τὸ γὰρ οἰκεῖον πιέζει
Πάνθ' ὁμῶς· εὐθὺς δ' ἀπήμων κραδίᾳ
Κάδος ἀμφ' ἀλλότριοις.

To our own sorrows serious heed we give;
But for another's woe soon cease to grieve.

PUSILLANIMITY.

Nem. xi. 37.

Ἄλλὰ βροτῶν
Τὸν μὲν κενεόφρονες ἀῆχαι
Ἐξ ἀγαθῶν ἐβαλον·
Τὸν δ' αἶ, καταμεμφθέντ' ἄγαν
Ἰσχύν, οἰκείων παρέσφαλεν καλῶν,
Χειρὸς ἔλκων ὀπίσσω, θυμὸς ἀτολμος ἑών.

But such is man's preposterous fate!
Now, with o'erweening pride elate,
Too far he aims his shaft to throw,
And, straining, bursts his feeble bow.
Now pusillanimous, depress'd with fear,
He checks his virtue in the mid-career,
And of his strength distrustful, coward, flies
The contest, though empower'd to gain the prize.

CUSTOM.

Frag. Schol. Nem. ix. 35.

Νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων
ἀγχι δίκαιων τὸ βιαιότατον ὑπεργάτα χειρῖ.

Custom is the sovereign of mortals and of gods; with its powerful hand it regulates things the most violent.

See Ramage, pp. 65, 271, 408. Grocott, p. 161.

SEEDS OF LINEAL WORTH APPEAR AT INTERVALS.

Nem. xi. 48.

Ἀρχαῖαι δ' ἀρεταί
 Ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος.
 Ἐν σχερῶ δ' οὐτ' ὦν μέλαιναί καρπὸν ἔδωκαν ἀρουραί·
 Δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περιόδοις
 Ἄνθος εὐώδες φέρειν πλούτῳ ἴσον,
 Ἄλλ' ἐν ἀμείβοντι. Καὶ
 Θνατὸν οὕτω σθένος ἀγει
 Μοῖρα. Τὸ δ' ἐκ Διὸς ἀνθρώ-
 ποις σαφὲς οὐχ ἔπεται
 Τέκμαρ. Ἄλλ' ἔμπαν μεγαλανορίας ἐμβαίνομεν,
 Ἔργα τε πολλὰ μένοι-
 νῶντες. Δέδεται γὰρ ἀναιδεῖ
 Ἐλπίδι γυνῆ· προμα-
 θείας δ' ἀπόκειται ῥοαί.
 Κερδέων δὲ χρή μέτρον θηρενέμεν.
 Ἀπροσέκτων δ' ἐρώτων δξύτεραι μανίαι.

Though for long intervals obscured, again
 Ofttimes the seeds of lineal worth appear.

For neither can the furrow'd plain
 Full harvests yield with each returning year ;
 Nor in each period will the pregnant bloom
 Invest the smiling tree with rich perfume.

So, barren often, and inglorious, pass
 The generations of a noble race ;
 While Nature's vigour, working at the root,
 In after-ages swells, and blossoms into fruit.

EPODE III.

Nor hath Jove given us to foreknow
 When the rich years of virtue shall succeed ;
 Yet, bold and daring, on we go,
 Contriving schemes of many a mighty deed ;
 While Hope, fond inmate of the human mind,
 And Self-opinion, active, rash, and blind,
 Hold up a false, illusive ray,
 That leads our dazzled feet astray
 Far from the springs where, calm and slow,
 The secret streams of wisdom flow.
 Hence should we learn our ardour to restrain,
 And limit to due bounds the thirst of gain.
 To rage and madness oft that passion turns,
 Which with forbidden flames despairing burns.

PLATO

BORN B.C. 428—DIED B.C. 347.

PLATO, the celebrated philosopher of Athens, is said to have been the son of Ariston and Perictione or Potone. His paternal family boasted of being descended from Codrus, and his maternal ancestors traced their descent from Solon. He received instruction from the most distinguished masters of his time in grammar, music, and gymnastics; but he attached himself, in his twentieth year, to Socrates, and from that time was devoted to philosophy. Towards the close of his life, he thanked God that he had been made a contemporary of Socrates. On the death of Socrates, he betook himself to Euclides, at Megara; and, through his eagerness for knowledge, he was induced to visit Egypt, Sicily, and the Greek colonies of Lower Italy.

During his residence in Sicily he became acquainted with the elder Dionysius; but soon quarrelled with that tyrant. On his return to Athens, he began to teach in the gymnasium of the Academy, and its shady avenues near the city. His occupation as a teacher was twice interrupted by journeys to Sicily. He is said to have died while writing, in his eighty-first, or, according to others, in the eighty-fourth year of his age.

THE WISDOM OF THE WORLD OF NO VALUE.

Apolog. Socr. 9.

τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὅτι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησίμῳ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός.

The God, O men, seems to me to be really wise; and by His oracle to mean this, that the wisdom of this world is foolishness, and of none effect.

See 1 Cor. i. 19, 20, 25.

OBEY GOD RATHER THAN MAN.

Apolog. Socr. 17.

εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε, εἰπομὶ ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ ὥσπερ ἂν ἐμπνέω καὶ οἷός τε ὢ, οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελεύμενός τε καὶ ἐνδεικνύμενός τε ἂν αἰεὶ ἐντυγχάνω ὑμῶν.

If you were to offer, as I said, to dismiss me on such conditions, I would exclaim, "O Athenians, I regard you with the utmost respect and affection, but I shall obey God rather than you; and, as long as I have life, and am able, I shall not cease devoting myself to the pursuit of wisdom, and warning every one of you whom I happen to meet.

See Acts iv. 19, 20; v. 29.

TAKE CARE OF THE SOUL RATHER THAN OF THE BODY.

Apolog. Socr. 17.

οὐδὲν γὰρ ἄλλο πρᾶττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων ἐπιμελείσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα ὥς τῆς ψυχῆς, ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ.

For I go about doing nothing else than preaching to young and old among you, that it is not the duty of man to take care of the body, and of riches, so much as to look after the soul, how it may be made into the most perfect state; telling you that virtue is not acquired from riches, but men derive riches, and every other blessing, private and public, from virtue.

See Matt. vi. 31.

"FEAR NOT THEM THAT KILL THE BODY."

Apolog. Socr. 18.

ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητρος οὔτε Ἄνυτος· οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χειρόνος βλάπτεσθαι.

For neither Melitus nor Anytus can injure me. It is not in their power; for I do not think that it is possible for a better man to be injured by a worse.

See Matt. x. 28.

A JUDGE IS BOUND TO DECIDE WITH JUSTICE.

Apolog. Socr. 24.

οὐ γὰρ ἐπὶ τούτῳ κἀθῆται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους.

For a judge sits on the judgment-seat, not to administer laws by favour, but to decide with fairness; and he has taken an oath that he will not gratify his friends, but determine with a strict regard to law.

RETURN NOT EVIL FOR EVIL.

Crit. 10.

Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

Neither ought a man to return evil for evil, as many think; since at no time ought we to do an injury to our neighbours.

See Rom. xii. 19; 1 Thess. v. 15.

"FROM WHENCE COME WARS AND FIGHTINGS AMONG YOU?"

Phæd. 11.

καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τοῦτον ἐπιθυμίαι.

For nothing else but the body and its desires cause wars, seditions, and fightings.

See James iv. 1.

WISDOM IS THE RIGHT COIN.

Phæd. 13.

ἐκείνο μόνον τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλλάττεσθαι, φρόνησις, καὶ τοῦτου μὲν πάντα καὶ μετὰ τοῦτου ὠποῦμεν ἃ τε καὶ πιπρασκόμενα τῷ ὄντι ἢ καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθῆς ἀρετῇ μετὰ φρονήσεως.

That alone—I mean wisdom—is the true and unalloyed coin, for which we ought to exchange all these things; for this, and with this, everything is in reality bought and sold—fortitude, temperance, and justice; and, in a word, true virtue subsists with wisdom.

See Matt. xiii. 45; Prov. xvi. 16.

THE SOUL.

Phæd. 29.

Ἡ δὲ ψυχὴ ἄρα, τὸ δείδες, τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ καθαρὸν καὶ ἀειδὴ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ φρόνιμον θεόν, οἱ, ἂν θεὸς ἐθέλῃ, αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἴτεον, αὕτη δὲ δὴ ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσγεται καὶ ἀπόλωλεν, ὥς φασιν οἱ πολλοὶ ἀνθρώποι; πολλοὺ γε δεῖ, ὦ φίλε Κρίβης τε καὶ Σιμμία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει· ἐὰν μὲν καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἅτε οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκούσα εἶναι, ἀλλὰ φεύγουσα αὐτὸ καὶ συνηθροισμένη αὕτη εἰς αὐτήν, ἅτε μελεῶσα αἰεὶ τοῦτο—τοῦτο δὲ οὐδὲν ἄλλο ἐστὶν ἢ ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελεῶσα ῥαδίως· ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου;

Is it possible, then, that the soul, which is invisible, and proceeding to another place, spotless, pure, and invisible, (and, therefore, truly called Hades—i. e., invisible,) to dwell with the good and wise God, (where, if God so wills it, my soul must immediately go,)—can this soul of ours, I say, being such and of such an essence, when it is separated from the body, be at once dissipated and utterly destroyed, as many men say? It is impossible to think so, beloved Cebes and Simmias; but it is much rather thus—if it is severed in a state of purity, carrying with it none of the pollutions of the body, inasmuch as it did not willingly unite with the body in this present life, but fled from it, and gathered itself within itself, as always meditating this—would this be anything else than studying philosophy in a proper spirit, and pondering how one might die easily? would not this be a meditation on death?

See Ramage, pp. 28, 36, 64, 13, 27.

TRANSMIGRATION OF SOULS.

Phæd. 31.

Οἷον τοὺς μὲν γαστριμαργίας τε καὶ ὄβρις καὶ φιλοποσίας μεμελητηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν θνῶν γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι. Τοὺς δὲ γε ἀδικίας τε καὶ τυραννίδας καὶ ἀρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἰερῶν καὶ ἐκτῶν γένη.

For example, those who have given themselves up to gluttony, sensuality, and drunkenness, and have put no restraint on their passions, will assume the form of asses, and such like beasts. And those who have preferred to lead a life of injustice, tyranny, and rapine, will put on the appearance of wolves, hawks, and kites.

See Ramage, pp. 207, 251.

CAUSE OF MISANTHROPY.

Phæd. 39.

ἢ τε γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τιμῇ πιστεύσαι ἀνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθῆ εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἀνθρώπον, ἔπειτα ὀλίγον ὕστερον εὐρεῖν τοῦτον πονηρὸν τε καὶ ἀπιστον καὶ ἀβίς ἕτερον· καὶ ὅταν τοῦτο πολλὰκις πάθῃ τις, καὶ ὑπὸ τούτων μάλιστα οὐκ ἀν' ἡγήσαιο ὀκνεοτάτους τε καὶ ἑταιροτάτους, τελευτῶν δὲ θαμὰ προσκρούων μισεῖ τε πάντας καὶ ἡγεῖται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ παράπαν.

For misanthropy arises from a man trusting another without having a sufficient knowledge of his character, and, thinking him to be truthful, sincere, and honourable, finds a little afterwards that he is wicked, faithless; and then he meets with another of the same character. When a man experiences this often, and, more particularly, from those whom he considered his most dear and

best friends,—at last, having frequently made a slip, he hates the whole world, and thinks that there is nothing sound at all in any of them.

TO DIE FOR ANOTHER.

Sympos. 6.

ὁ ἔφη "Ὅμηρος, μένος ἐμπνεῦσαι ἐνίοις τῶν ἡρώων τὸν θεός, τοῦτο δ' ἔρως τοῖς ἐρώσι παρέχει γιγνόμενον παρ' αὐτοῦ.

Καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρώντες, οὐ μόνοι δτι ἄνδρες, ἀλλὰ καὶ αἱ γυναῖκες.

As to what Homer said, that a god breathed strength into some heroes, Love furnishes this, produced from himself to all lovers.

Moreover, to die for another, lovers alone are ready, not only men, but also women.

See Rom. v. 7.

" IF THY RIGHT HAND OFFEND THEE, CUT IT OFF."

Sympos. 24.

ἐπεὶ αὐτῶν γε καὶ πόδας καὶ χεῖρας ἐθέλουσιν ἀποτέμνεσθαι οἱ ἄνθρωποι, ἐὰν αὐτοῖς δοκῇ τὰ αὐτῶν πονηρὰ εἶναι. οὐ γὰρ τὸ αὐτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἰ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ καὶ αὐτοῦ, τὸ δὲ κακὸν ἀλλότριον· ὥς οὐδὲν γε ἄλλο ἐστίν οὐ ἐρώσιν ἄνθρωποι, ἢ τοῦ ἀγαθοῦ.

Since men are willing to have their feet and hands cut off, if their own limbs seem to them to be an evil; nor do they cherish and embrace that which may belong to themselves, merely because it is their own; unless, indeed, any one should choose to say that what is good is attached to his own nature, and is his own, while that which is evil is foreign and accidental; since there is nothing else of which men are in love but good alone.

See Matt. xviii. 8.

THE PHILOSOPHER.

Theæt. 24.

εὐ δὲ ἢ κακῶς τις γέγονεν ἐν πόλει, ἢ τί τῃ κακὸν ἐστὶν ἐκ προγόνων γεγονὸς ἢ πρὸς ἀνδρῶν ἢ γυναικῶν, μᾶλλον αὐτὸν λελθὲν ἢ οἱ τῆς θαλάττης λεγόμενοι χῆες. καὶ ταῦτα πάντ' οὐδ' ὅτι οὐκ οἶδεν, οἶδεν· οὐδὲ γὰρ αὐτῶν ἀπέχεται τοῦ εὐδοκμεῖν χάριν, ἀλλὰ τῷ ὄντι τὸ σῶμα μόνον ἐν τῇ πόλει κείται αὐτοῦ καὶ ἐπιδημεῖ, ἢ δὲ διάνοια, ταῦτα πάντα ἡγησασμένη σμικρὰ καὶ οὐδέν, ἀτιμάσασα πανταχῷ φέρεται κατὰ Πηνδαρον, τὰ τε γὰς ὑπένερθε καὶ τὰ ἐπίπεδα γεωμετροῦσα, οὐρανοῦ τε ὑπὲρ ἀστρονομούσα, καὶ πᾶσαν πάντη φύσιν ἐρευνημένη τῶν ὄντων ἐκάστου δλου, εἰς τῶν ἐγγὺς οὐδὲν αὐτῇ συγκρατεῖσα.

Whether a man dwelling in the city is nobly or ignobly born, whether some unfortunate event has taken place to one of his an-

cestors, man or woman, is equally unknown to him as the number of measures of water in the sea, as the proverb goes. And he is not aware of his own ignorance; nor does he keep aloof from such things from mere vanity, but, in reality, his body only dwells in the city and sojourns there, while his mind, regarding all such things as trivial, and of no real moment, despising them, is carried about everywhere, as Pindar says, measuring things under the earth and upon its surface, raising his eyes to the stars in heaven, and examining into the nature of everything in the whole universe, never stooping to anything near at hand.

FOLLY OF PRIDE OF BIRTH.

Theæt. 24.

τὰ δὲ δὴ γένῃ ὑμούντων, ὡς γενναῖός τις ἐπὶ πάππους πλουσίους ἔχων ἀποφῆναι, παντάπασιν ἀμβλὺ καὶ ἐπὶ σμικρὸν δρώντων ἡγείται τὸν ἔπαινον, ὑπὸ ἀπαιδευσίας οὐ δυναμένων εἰς τὸ πᾶν αἰεὶ βλέπειν οὐδὲ λογίεσθαι ὅτι πάππων καὶ προγόνων μυριάδες ἐκάστω γεγόνασιν ἀναρίθμητοι, ἐν αἷς πλούσιοι καὶ πτωχοὶ καὶ βασιλεῖς καὶ δοῦλοι βάρβαροι τε καὶ Ἕλληνες πολλὰς μυρίους γεγόνασιν ὁπωσούν.

And when they praise nobleness of birth,—how some great man is able to shew seven rich ancestors,—he thinks that such praise can only proceed from the stupid, and from men who look merely at trifles; in fact, from those who, through ignorance, are not able to take a comprehensive view of the question, nor to perceive that every man has countless myriads of ancestors and progenitors, amongst whom there must have been myriads of rich and poor, kings and slaves, barbarians and Greeks.

See Ramage, p. 249.

EVIL.

Theæt. 25.

Ἄλλ' οὐτ' ἀπολέσθαι τὰ κακὰ δυνατόν, ὦ Θεόδωρε· ὑπεραντίον γὰρ τι τῷ ἀγαθῷ αἰεὶ εἶναι ἀνάγκη· οὐτ' ἐν θεοῖς αὐτὰ ἰδρύσθαι, τὴν δὲ θνητὴν φύσιν καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης. διὸ καὶ πειρᾶσθαι χρὴ ἐνθὺνδε ἐκείσε φεύγειν ὃ τι τάχιστα. φυγὴ δὲ ὁμολώσῃς θεῷ κατὰ τὸ δυνατόν· ὁμολώσῃς δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

It is not possible, Theodorus, to get rid of evil altogether; for there must always be something opposite to good; nor can it be placed among the gods, but must of necessity circulate round this mortal nature and world of ours. Wherefore we ought to fly hence as soon as possible to that upper region; but this flight is our resembling the Divinity as much as we are able, and this resemblance is that we should be just, and holy, and wise.

See Matt. xviii. 7.

GOD AND MAN.

Theæt. 25.

θεὸς οὐδαμῇ οὐδαμῶς ἄδικος, ἀλλ' ὡς οἷόν τε δικαιοτάτος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὅς ἂν ἡμῶν αὐτὸ γένηται ὃ τι δικαιοτάτος. περὶ τούτου καὶ ἡ ὡς ἀληθῶς δεινότης ἀνδρὸς καὶ οὐδενία τε καὶ ἀνανδρία.

God is in nowise in the least unjust, but is as just as possible; and there is no one more like to Him than the man among us who has become as just as possible. It is on this that the real excellence of a man depends, and his nothingness and worthlessness.

"WHO SHALL DELIVER ME FROM THE BODY OF THIS DEATH?"

Phædr. 30.

ὁλόκληρα δὲ καὶ ἀπλᾶ καὶ ἀτρεμῇ καὶ εὐδαίμονα φάσματα μνησμενοὶ τε καὶ ἐποπτεύοντες ἐν αὐγῇ καθαρᾷ, καθαροὶ ὄντες καὶ ἀσήμαντοι τούτου, ὃ νῦν σῶμα περιφέροντες ὀνομάζομεν, ὁστρέου τρόπον δεδεσμευμένοι.

Being initiated, and beholding perfect, simple, and happy visions in the pure light—being ourselves pure, and, as yet, unclothed with this, which, carrying about us, we call the body, to which we are bound as an oyster to its shell.

See Rom. vii. 24.

EVERY GOOD GIFT IS FROM ABOVE.

Erethyzphr. 18.

φράσον δέ μοι, τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὔσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν; ἃ μὲν γὰρ διδῶσι, παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν ἔστιν ἀγαθὸν ὃ τι ἂν μὴ ἐκεῖνοι δώσω· ἃ δὲ παρ' ἡμῶν λαμβάνουσι, τί ὠφελοῦνται; ἡ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τάγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;

Tell me, therefore, what benefits the gods derive from the gifts they receive from us; for the advantage derived from what they bestow is evident to every one; for there is no perfect gift which they do not bestow: but how are they benefited by what they get from us? Have we so much advantage in this traffic, that we receive everything good from them, and they nothing from us?

See James i. 17.

EXPERIENCE.

Gorg. 2.

ὦ Χαιρεφῶν, πολλὰ τέχναι ἐν ἀνθρώποις εἶσιν ἐκ τῶν ἐμπειριῶν ἐμπείρως εὐρημένοι· ἐμπειρία μὲν γὰρ ποιεῖ τὸν αἰῶνα ἡμῶν πορεύεσθαι κατὰ τέχνην, ἀπειρία δὲ κατὰ τύχην.

Chærephon, there are many arts among men, the knowledge of which is acquired bit by bit by experience. For it is experience that causes our life to move forward by the skill we acquire, while want of experience subjects us to the effects of chance.

See Ramage, p. 336.

BEST THINGS ARE HEALTH, BEAUTY, AND RICHES.

Gorg. 7.

οἶμαι σὲ ἀκκοέναι ἐν τοῖς συμποσίοις ᾄδόντων ἀνθρώπων τοῦτο τὸ σκολιόν, ἐν ᾧ καταριθμοῦνται ᾄδοντες, ὅτι ὑγιαίνειν μὲν ἀριστόν ἐστι, τὸ δὲ δεύτερον καλὸν γενέσθαι, τρίτον δέ, ὡς φησιν ὁ ποιητὴς τοῦ σκολιοῦ, τὸ πλουτεῖν ἀδόλως.

I think you must have heard at banquets men singing that distich, in which the singers run over the various blessings of life, —how the best is health, the second is beauty, and the third, as the author of the song says, is to be rich with innocence.

FOOLS.

Protag. 31.

τῶν γὰρ ἡλιθίων ἀπέρων γενέσθαι.

The race of fools is not to be counted.

WE OUGHT TO LISTEN TO OUR ELDERS.

Republ. i. 1, 2.

Καὶ μὴν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων, ἣν καὶ ἡμᾶς ὥςδε δεήσει πορεύεσθαι, ποία τίς ἐστι, τραχεῖα καὶ χαλεπή, ἢ ῥαβδία καὶ εὐπορος.

As for me, Cephalus, it gives me great pleasure to converse with those who are far advanced in years; for I feel that I ought to learn from them, as from men who have proceeded before me on that road along which we must perhaps travel, what is the nature of the road, whether it is rough and difficult, or easy and level.

See Ramage, p. 25.

MEN ARE FOND OF THE RICHES ACCUMULATED BY THEMSELVES.

Republ. i. 4.

ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι, ταύτη τε δὴ καὶ οἱ χρηματιστάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον ἐαυτῶν, καὶ κατὰ τὴν χρεῖαν, ἥπερ οἱ ἄλλοι.

For as poets are fond of their own poems, and parents of their children, so also those who have made their own fortune are delighted with their wealth, as the workmanship of their own hands, not looking merely at its utility, as others are apt to regard it.

Q

APPROACH OF DEATH CAUSES MAN TO REFLECT.

Republ. i. 5.

εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδὴν τις ἐγγὺς ἢ τοῦ ὀλεσθαι τελευτῆσειν, εἰσέρχεται αὐτῷ δέος καὶ φροντίς περὶ ὧν ἐμπροσθεν οὐκ εἰσέφη. οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἄιδου, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ δίδόναι δίκην, καταγελῶμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ὦσι· καὶ αὐτὸς ἦτοι ὑπὸ τῆς τοῦ γήρως ἀσθενείας ἢ καὶ ὥσπερ ἡδὴ ἐγγυτέρω ὦν τῶν ἐκεῖ μᾶλλον τι καθορᾷ αὐτά. ὑποψίας δ' οὖν καὶ δειμάτος μεστὸς γίγνεται καὶ ἀναλογίζεται ἡδὴ καὶ σκοπεῖ, εἰ τινὰ τι ἥδικηκεν. ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος δειμαίνει καὶ ἔῃ μετὰ κακῆς ἐλπίδος· τῷ δὲ μὴδὲν ἑαυτῷ ἀδικῶν ξυνειδῶτι ἡδέϊα ἐλπίς δει πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει.

For be assured of this, Socrates, that when a man imagines that he is approaching the close of his life, fearful thoughts enter his mind, and anxiety about things which never occurred to him before. For the stories told us respecting the regions below,—how the man who has acted unjustly here must there dree his punishment,—though he may have laughed at them hitherto, now torment his spirit, lest they should, after all, be true. And the man, either from the weakness incident to old age, or because they are seen closer to him, looks at them with more attention. Then he becomes full of suspicions and dread, ponders and considers in what he has done any one wrong. Finding in his life many wicked and base deeds, and waking up from his sleep, like a child, he is overwhelmed with terror, and lives on with sad thoughts of the future. But to the man who is conscious of no wicked deed, there is sweet and pleasant hope, the solace of old age, as Pindar says.

See Ramage, p. 361.

HATE NOT YOUR ENEMY.

Republ. i. 9.

Εἰ ἄρα τὰ ὀφειλόμενα ἐκδῶτι ἀποδιδόναι φησί τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ, τοῖς μὲν ἐχθροῖς βλάβην ὀφείλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις ὀφέλειαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών· οὐ γὰρ ἀληθὴ ἐλεγεν· οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη δι βλάπτειν.

If, then, any man says that it is right to give every one his due, and therefore thinks within his own mind that injury is due from a just man to his enemies, but kindness to his friends, he was not wise who said so, for he spoke not the truth; for in no case has it appeared to be just to injure any one.

See Matt. v. 43.

GOD SHEWS MERCY TO THE CHILDREN OF THE RIGHTEOUS.

Republ. ii. 6.

οὐ δ' ἐστὶ τούτων μακροτέρους ἀποτείνουσι μισθοὺς παρὰ θεῶν· παῖδας γὰρ παίδων φασὶ καὶ γένος κατόπισθεν λείπεσθαι τοῦ ὁσίου καὶ εὐδίκου.

Some, however, extend still further than these the rewards of the gods; for they say that children's children, and a future generation of the holy and pious, are left behind them.

See Deut. v. 10.

IMPOSTORS WHO DECEIVE MANKIND.

Republ. ii. 7.

ἀγόρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἴοντες πείθουσιν ὡς ἐστὶ παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ ἐπιφθαιῖς, εἴτε τι ἀδίκημά τοῦ γέγονεν αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ' ἡδονῶν τε καὶ ἑορτῶν, ἐὰν τέ τινα ἐχθρὸν πημῆναι ἐθέλῃ, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον ἀδικῶ βλάψειν, ἐπαγωγαῖς τισὶ καὶ καταδέσμοις τοὺς θεοὺς, ὡς φασὶ, πείθοντές σφισιν ὑπηρετεῖν.

Itinerant mountebanks and priests, hanging about the doors of the rich, are able to persuade the foolish that they possess a power, conferred on them by the gods, of atoning, by means of sacrifices and spells, in the midst of pleasures and revellings, for crimes committed by themselves or forefathers: and if they wish to crush an enemy, they may, at small expense, oppress the just equally with the unjust; while they are able, as they say, to persuade the gods, by coaxing and magic charms, to aid them in their objects.

See Ramage, p. 54.

DIVISION OF LABOUR RECOMMENDED.

Republ. ii. 11.

Ἔκ δὴ τούτων κλείω τε ἕκαστα γίγνεται καὶ κάλλιον καὶ βῆρον, ὅταν εἰς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἀγων, πράττῃ.

From these things it follows that more will be accomplished, and better, and with more ease, if each individual does one thing, according to the bent of his genius, at the proper time, being engaged in no other pursuit.

HOW THE YOUNG OUGHT TO BE EDUCATED.

Republ. ii. 17.

πολλοὺ δὲ γυμνασμοῦ τε μυθολογητέον αὐτοῖς καὶ ποικιλτέον, καὶ ἄλλας ἐχθρας πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ ἡρώων πρὸς συγγενεῖς τε καὶ οἰκείους αὐτῶν· ἀλλ' εἰ πως μέλλομεν πείσειν, ὡς

οὐδὲις πώποτε πολίτης ἕτερος ἐτέρῳ ἀπήχθετο οὐδ' ἐστὶ τοῦτο οὖσι, τοιαῦτα μᾶλλον πρὸς τὰ παῖδια εὐθὺς καὶ γέρονσι καὶ γυναιξὶ καὶ πρεσβυτέροις γυμνομένοις, καὶ τοὺς ποιητὰς ἐγγὺς τούτων ἀναγκαστέον λογοποιεῖν.

Much less must we tell legends, in highly ornamental language, about the battles of giants, and many other and various bickerings of gods and heroes with their relatives and intimate friends; but if we expect to persuade them that no one ought, on any pretext, to hate his neighbour, and that it is impious to do so, such principles are rather to be impressed upon them in their boyhood by old men and women, and those advanced in years; and the poets ought to be compelled to write with such views before their eyes.

THE WICKED PUNISHED FOR THEIR GOOD.

Republ. ii. 19.

ἀλλ' εἰ μὲν οὐκ ἐδέχθησαν κολάσεως λέγοιεν, ὡς ἀθλιοὶ οἱ κακοὶ, διδόντες δὲ δίκην ὠφελοῦντο ὑπὸ τοῦ θεοῦ, ἐατέον.

If they should say that the impious, as wretched, require chastisement, and, being punished, receive benefit from God, such assertion must be allowed to pass.

See Job v. 17; Prov. iii. 11.

CHILDREN SHOULD NOT BE FRIGHTENED BY FEARFUL STORIES.

Republ. ii. 20.

μηδ' αὖ ὑπὸ τούτων ἀναπειθόμεναι αἱ μητέρες τὰ παῖδια ἐκδειματίζουσιν, λέγουσαι τοὺς μύθους κακῶς, ὡς ἄρα θεοὶ τινας περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ὑδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσιν, ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους.

Nor let mothers, persuaded by them, frighten their children, telling them foolish stories, how certain gods go about by night, assuming the appearance of many and various strangers, lest they should be both speaking insultingly of the gods, and at the same time be making their own children cowards.

CHARACTER OF GOD.

Republ. ii. 21.

Κομῶν ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθές. ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὐτε αὐτὸς μελίσσεται οὐτε ἄλλους ἐξαπατᾷ, οὐτε κατὰ λόγου οὐτε κατὰ σημείων πομπάς, οὐθ' ὕψος οὐθ' ὕψος.

And, and more than that, God is simple and true in word and deed, never changes, never deceives any one by words, or by the suggestion of visions either by day or by night.

See Mal. iii. 6; James i. 17.

OVER-ATTENTION TO HEALTH.

Republ. iii. 15.

Τὸ δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστυασοῦν καὶ ἐννοήσεις τε καὶ μελέτας πρὸς ἑαυτὸν χαλεπή, κεφαλῆς τινὰς αἰεὶ διατάσεις καὶ διήγους ὑποπτεύονσα καὶ αἰτιωμένη ἐκ φιλοσοφίας ἐγγίγνεσθαι, ὥστε, ὅπη ταύτη ἀρετὴ ἀσκεῖται καὶ δοκιμάζεται, πᾶντι ἐμπόδιος· κάμνει γὰρ οἰεσθαι ποιεῖ αἰεὶ καὶ ὠδινόντα μήποτε λήγειν περὶ τοῦ σώματος.

But what is more particularly to be remarked is, that this attention to health is a hindrance to learning of any kind, to invention, and to diligent study, as we are always feeling suspicious shootings and swimings of the head, and blaming our learned studies as the cause; so that it is a great stumbling-block when virtuous objects are aimed and pursued, for it makes us always to think ourselves ill, and never to cease feeling pain in our body.

ALL MEN ARE BRETHREN, BUT SOME ARE OF FINER CLAY.

Republ. iii. 21.

ἐστὲ μὲν γὰρ δὴ πάντες οἱ ἐν τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς μυθολογούντες, ἀλλ' ὁ θεὸς πλάττων, ὅσοι μὲν ὑμῶν ἱκανοὶ ἀρχειν, χρυσὸν ἐν τῇ γενέσει ξυνέμμεν αὐτοῖς, διὸ τιμώτατοι εἰσιν· ὅσοι δ' ἐπικούροι, ἀργυρον· σίδηρον δὲ καὶ χαλκὸν τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς. ἅτε οὖν ξυγγενεῖς ὄντες πάντες τὸ μὲν πολὺ ὁμοίους ἂν ὑμῖν αὐτοῖς γεννῶτε, ἔστι δ' ὅτε ἐκ χρυσοῦ γεννηθεῖν ἂν ἀργυροῦν καὶ ἐξ ἀργυροῦ χρυσοῦν ἐκγονον καὶ τᾶλλα πάντα οὕτως ἐξ ἀλλήλων.

For all you in the state are undoubtedly brethren, (as we shall say, speaking in parables;) but God, who made you, has mixed gold in the composition of as many as He found able to be governors of men; wherefore they are deemed the most honourable. In such as are merely assistants, He put silver; in husbandmen and other craftsmen, iron and copper. Since, then, you are all related to each other, you will, in general, beget children like to yourselves. Sometimes silver would be generated out of gold; and from silver sometimes there might spring a golden race; and in this way they are all generated from one another.

See Ezek. xxii. 18.

EXCELLENT THINGS ARE RARE.

Republ. iv. 11.

ἴσως γάρ, ὦ Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι χαλεπὰ τὰ καλὰ.

For, Socrates, perhaps the common proverb is true, that excellent things are rare.

See Ramage, pp. 31, 62.

THE GOOD MAN IN AN EVIL WORLD.

Republ. vi. 10.

ταῦτα πάντα λογισμῷ λαβὼν ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων, οἷον ἐν χειμῶνι κοινοροῦ καὶ ζῆλης ὑπὸ πνεύματος φερομένου ὑπὸ τειχίον ἀποστάς, ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας ἀγαπῆ, εἰ πῃ αὐτὸς καθαρὸς ἀδικίας τε καὶ ἀνοσίῳν ἔργων τὸν τε ἐνθάδε βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ὁλωσὶ τε καὶ εὐμενὴς ἀπαλλάσσεται.

Taking all these matters quietly into consideration, and minding his own business, like a man taking refuge under a wall in a storm of dust and spray carried forward by the wind, the good man, seeing his neighbours overwhelmed by lawless proceedings, is delighted if he may in any way lead a life here below free from injustice and unholy deeds, taking his departure from this life with good hopes, cheerfully, and in joyous spirits.

DESCRIPTION OF THE NATURE OF MAN IN THIS WORLD,
AS CONFINED IN A DARK CAVE.*Republ.* v. 1.

Μετὰ ταῦτα δὴ, εἰπον, ἀπεικασον τοιοῦτῳ πάθει τὴν ἡμετέραν φύσιν παιδείας τε πέρι καὶ ἀπαιδευσίας. ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκῆσαι σπηλαιώδει, ἀναπεπταμένῃν πρὸς τὸ φῶς τῆς εἰσοδῶν ἐξοῦσθι μακρὰν παρ' ἅπαν τὸ σπήλαιον, ἐν ταύτῃ ἐκ παιδῶν ὄντας ἐν δεσμοῖς καὶ τὰ σκέλη καὶ τοὺς αὐχένους, ὥστε μένειν τε αὐτοῦ εἰς τε τὸ πρόσθεν μύρον ὄρεν, κύκλῳ δὲ τὰς κεφαλὰς ὑπὸ τοῦ δεσμοῦ ἀδυνάτους περιάγειν, φῶς δὲ αὐτοῖς πυρὸς ἀνωθεν καὶ πῦρρῳθεν καύμενον ὀπισθεν αὐτῶν, μεταξὺ δὲ τοῦ πυρὸς καὶ τῶν δεσμοῦν ἐπάνω ὁδόν, παρ' ἣν ἰδὲ τειχίον παρικοδομημένον, ὥσπερ τοῖς θαυματοποιοῖς πρὸ τῶν ἀνθρώπων πρόκειται τὰ παραφράγματα, ὑπὲρ ὧν τὰ θαύματα δεικνύσιν.

After these things, said I, compare our nature, as to education, or the want of it, to a state somewhat like the following: for behold, as it were, men in an underground, grotto-like dwelling, having the doors opening towards the light, and extended the whole length of the cavern; in it see men immured from their childhood, with their legs and necks loaded with chains, so that, remaining ever there, they can only direct their eyes forward, being unable to turn their necks round by reason of their chains; then suppose the light they receive to arise from a fire burning above, afar off and behind, while there is a road above between the fire and those in chains, along which you may see a little wall built, very much like the raised platforms of conjurers in front of the audience, on which they exhibit their tricks.

BOYS ARE NOT TO BE FORCED TO LEARNING.

Republ. vii. 16.

Μὴ τοίνυν βίη, εἰπον, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν

ἀλλὰ παίζοντας τρέφε, ἵνα καὶ μᾶλλον οἷός τ' ᾖς καθορᾶν ἐφ' ὃ
ἕκαστος πέφυκεν.

Do not, then, said I, my best of friends, train boys to learning by force and harshness; but direct them to it by what amuses their minds, so that you may be the better able to discover with accuracy the peculiar bent of the genius of each.

A DEMOCRACY.

Republ. viii. 10.

Δημοκρατία δὴ, οἶμαι, γίγνεται, ὅταν οἱ πένητες νικήσαντες τοὺς
μὲν ἀποκτείνωσι τῶν ἐτέρων, τοὺς δὲ ἐκβάλωσι, τοῖς δὲ λοιποῖς ἐξ
ἴσου μεταδῶσι πολιτείας τε καὶ ἀρχῶν [καὶ ὡς τὸ πολὺ ἀπὸ κλήρων
αἱ ἀρχαὶ ἐν αὐτῇ γίγνονται.]

This, then, is a democracy, in my opinion, when the poor, getting the upper hand in the state, kill some and banish others, sharing equally among the remaining citizens the magistracies and high offices, which are usually divided among them by lot.

See Ramage, pp. 68, 234.

OVERBEARING CHARACTER OF A DEMOCRACY.

Republ. viii. 14.

"Ὅταν, οἶμαι, δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν
οἰσυχῶν προστατούντων τύχῃ, καὶ πορρωτέρω τοῦ δέοντος ἀκράτου
αὐτῆς μεθύσθῃ, τοὺς ἀρχοντας δὴ, ἂν μὴ πάνυ πρᾶοι ᾧσι καὶ πολλὴν
παρέχωσι τὴν ἐλευθερίαν, κολάζει αἰτωμένη ὡς μαρούς τε καὶ
δλιγαρχικούς.

When a state under democratic rule, thirsting after liberty, chances to have evil cupbearers appointed, and gets thoroughly drunk with an undiluted draught of it, then it punishes even its rulers, unless they be poor, mean-spirited beings, who grant them every licence, accusing them as oligarchs, and corrupt.

See Ramage, pp. 68, 238.

LIKE MISTRESS LIKE DOG.

Republ. viii. 14.

αἶ τε κύνες κατὰ τὴν παροιμίαν οἷα περ αἱ δέσποιναί γίγνονται.

As the proverb goes, dogs are like to their mistresses.

EXCESS CAUSES REACTION.

Republ. viii. 15.

καὶ τῷ ὄντι τὸ ἄγαν τι ποιεῖν μεγάλῃ φιλεῖ εἰς τοῦναντίον μετα-
βολὴν ἀνταποδιδόναι, ἐν ὧραις τε καὶ ἐν φυτοῖς καὶ ἐν σώμασι, καὶ
δὴ καὶ ἐν πολιτείαις οὐχ ἥκιστα.

For it is a fact that to do anything in excess usually causes reaction, and produces a change in the opposite direction, whether it be in the seasons, or in plants, or in animal bodies; but this is still more the case in forms of government.

THE CHARACTER OF THE LARGER NUMBER OF MANKIND.

Republ. ix. 10.

Οἱ ἄρα φρονήσεως καὶ ἀρετῆς ἀπειροί, εὐωχίαις δὲ καὶ τοῖς τοιοῦτοῖς ἀεὶ ἐκινούμενοι, κάτω, ὡς ἔοικε, καὶ μέχρι πάλιν πρὸς τὸ μεταξὺ φέρονται τε καὶ ταύτῃ πλανῶνται διὰ βίου, ὑπερβάντες δὲ τοῦτο πρὸς τὸ ἀληθὺς ἄνω οὕτε ἀνέβλεψαν πώποτε οὕτε ἠνέχθησαν, οὐδὲ τοῦ ὄντος τῷ ὄντι ἐπληρώθησαν, οὐδὲ βεβαίον τε καὶ καθαρὰς ἡδονῆς ἐγεύσαντο, ἀλλὰ βοσκημάτων δίκην κάτω ἀεὶ βλέποντες καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας βόσκονται χορταζόμενοι καὶ ὀχεύοντες, καὶ ἔνεκα τῆς τούτων πλεονεξίας λακτίζοντες καὶ κυρίττοντες ἀλλήλους σιδηροῖς κέρασι τε καὶ ὀπλαῖς ἀποκτυνῶσιν δι' ἀπληστίας.

Those, then, who have no knowledge of wisdom and virtue, but spend their lives in banquetings and things of that nature, are carried downwards, as it appears, and back to the middle space, there wandering all their lives; wherefore, never getting beyond this, they do not raise their eyes nor direct their steps to the true upper regions, nor do they ever really fill themselves with real being, nor yet have they ever tasted solid and unadulterated pleasure; but always looking downwards, like brutes, bending to to the earth and their dinner-tables, they wallow in the feeding-trough and in sensuality; and, from their wish to obtain such pleasures, they kick and butt at one another, as with iron horns and hoofs, perishing from their very inability to be satisfied.

ALL THINGS WORK TOGETHER FOR GOOD TO THE JUST.

Republ. x. 12.

Οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου ἀνδρός, ἔάν τ' ἐν πενίᾳ γίγνηται ἔάν τ' ἐν νόσοις ἢ τινι ἄλλῃ τῶν δοκούντων κακῶν, ὡς τούτῃ ταῦτα εἰς ἀγαθὸν τι τελευτήσῃ ζῶντι ἢ καὶ ἀποθανόντι. οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτὲ ἀμελείται, ὅς ἂν προθυμείσθαι ἐθέλῃ δικαίως γίνεσθαι καὶ ἐπιτηδεύων ἀρετὴν εἰς ὅσον δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ.

We must thus think of the just man, that, if he fall into poverty or disease, or any other of those seeming evils, all these things work together for good to him, either alive or dead. For the man is never neglected by the gods, whosoever exerts himself to the utmost to become just, and to practise virtue, so far as it is possible for a man to resemble God.

See *Rom.* viii. 28.

ALL RUN, BUT ONE RECEIVETH THE PRIZE.

Republ. x. 12.

Τὰ μὲν δὴ παρὰ θεῶν τοιαῦτ' ἂν εἴη νικητήρια τῷ δικαίῳ. Τί δέ, παρ' ἀνθρώπων; οὐχ οἱ μὲν δεινοὶ τε καὶ ἀδικοὶ δρῶσιν ὥστε οἱ δρομῆς, ὅσοι ἂν θέωσιν εὖ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μή; τὸ μὲν πρῶτον ὀξέως ἀποπηδῶσι, τελευτῶντες δὲ καταγέλαστοι γίγνονται, τὰ ὅτα ἐπὶ τῶν ὤμων ἔχοντες καὶ ἀστεφάνωται ἀποτρέχοντες· οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ εἰς τέλος ἔλθοντες τὰ τε ἀθλα λμβάνουσι καὶ στεφανοῦνται.

Such are the prizes which the just man receives from the gods. What do they receive from men? Do not cunning and unjust men do the same thing as those racers who run well at the beginning, but not so at the end? For at first they leap briskly; but at last they become ridiculous, and, having their ears on their neck, they run off without any reward. But such as are true racers, coming to the goal, they both receive the prize, and are crowned.

See 1 Cor. ix. 24.

THE JUDGMENT-DAY.

Republ. x. 13.

ἀναβιὸς δ' ἔλεγεν ἃ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ ἐκβήναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τιῶν δαιμόνων, ἐν ᾧ τῆς τε γῆς δὴ εἶναι χόσματα ἔχοντάς τε ἀλλήλων καὶ τοῦ οὐρανοῦ αἷ ἐν τῷ ἄνω ἄλλα καταντικρύν· δικαστὰς δὲ μεταξύ τούτων καθῆσθαι, οὗς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύει πορεύεσθαι τὴν εἰς δεξιὰν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ, σημεῖα περιψάψαντας τῶν δεδικασμένων ἐν τῷ πρόσθεν, τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω, ἔχοντας καὶ τοὺτους ἐν τῷ ὀπίσθεν σημεῖα πάντων ὧν ἔπραξαν. ἑαυτοῦ δὲ προσελθόντος εἰπεῖν, ὅτι δέοι αὐτὸν ἀγγελοῦ ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ διακελεύειν τοὺς οἱ ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾶν δὴ ταύτη μὲν καθ' ἑκάτερον τὸ χόσμα τοῦ οὐρανοῦ τε καὶ τῆς γῆς ἀπιοῦσας τὰς ψυχὰς, ἐπειδὴ αὐταῖς δικασθῆναι, κατὰ δὲ τὴν ἐτέρω ἐκ μὲν τοῦ ἀνιέναι ἐκ τῆς γῆς μεστὰς αὐχμοῦ τε καὶ κόπης, ἐκ δὲ τοῦ ἐτέρου καταβαίνειν ἐτέρας ἐκ τοῦ οὐρανοῦ καθαρὰς· καὶ τὰς δεῖ ἀφικνουμένας ὥστε ἐκ πολλῆς πορείας φαίνεσθαι ἥκειν, καὶ ἀσμένους εἰς τὸν λειμῶνα ἀπιοῦσας οἷον ἐν πανηγύρει κατασκηνῶσαι, καὶ ἀσπάζεσθαι τε ἀλλήλους ὅσοι γνώριμα, καὶ πυθᾶσθαι τὰς τε ἐκ τῆς γῆς ἡκούσας παρὰ τῶν ἐτέρων τὰ ἐκεῖ καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις, διηγείσθαι δὲ ἀλλήλαις τὰς μὲν ὀδυρομένας τε καὶ κλαιούσας, ἀναμνησκομένας ὅσα τε καὶ οἷα πάθοντες καὶ ἴδοντες ἐν τῇ ὑπὸ γῆς πορείᾳ—εἶναι δὲ τὴν πορείαν χιλιέτην—τὰς δ' αἷ ἐκ τοῦ οὐρανοῦ εὐπαθείας διηγείσθαι καὶ θέας ἀμνηχάνους τὸ κάλλος. τὰ μὲν οὖν πολλὰ, ὦ Γλαῦκων, πολλοῦ χρόνου διηγήσασθαι· τὸ δ' οὖν κεφάλαιον ἔφη τότε εἶναι, ὅσα πῶ-

ποτέ τινα ἠδίκησαν καὶ ὅσους ἕκαστοι, ὑπὲρ πάντων δίκην δεδω-
κέναι ἐν μέρει, ὑπὲρ ἑκάστου δεκάκις, τοῦτο δ' εἶναι κατὰ ἑκατω-
ταετηρίδα ἑκάστην, ὡς βίου ὄντος τοσούτου τοῦ ἀνθρώπου, ἵνα
δεκαπλάσιον τὸ ἕκτισμα τοῦ ἀδικήματος ἐκτίνοιεν· καὶ οἷον εἰ τις
πολλῶν θανάτων ἦσαν αἵτιοι, ἢ πόλεις προδόντες ἢ στρατόπεδα καὶ
εἰς δουλείας ἐμβεβληκότες, ἢ τινας ἀλλης κακονυχίας μεταίτιοι, πάν-
των τούτων δεκαπλάσιος ἀλγηδόνας ὑπὲρ ἑκάστου κομίσαντο, καὶ αἱ
εἰ τις εὐεργεσίας εὐεργετηκότες καὶ δίκαιοι καὶ ὅσοι γεγονότες εἴεν,
κατὰ ταῦτά τὴν ἀξίαν κομίζοντο.

Having come to life again, he told what he had seen in his deathlike state. He said that when his soul was separated from his body it proceeded with many others, and reached a certain hallowed spot, where were two chasms in the earth close to each other, and the same number in the heavens above opposite to them. Between them sat the judges. After they had given sentence, they ordered the just to go to the right upwards to heaven, fastening marks on the foreheads of those whose fate they had decided; and the unjust went to the left downwards, having behind an account of all which they had done. That the judges, having approached him, said that he must be a messenger to men, to give an account of the things which he had seen there, ordering him to see and hear all things in the place. And that he saw there souls departing, after they had been judged, through two openings, one in the heaven, and one in the earth. And from the other two openings he saw from the one souls ascending from the earth, covered with filth and dirt; and through the other he saw souls descending pure from heaven. And ever and anon, as they arrived, they seemed to come off a long journey, and with pleasure went to rest in a meadow, as in a public assembly. Then acquaintances saluted each other; and those from the earth asked news from above, and those from heaven inquired what was going on below. They told one another: the one party wailing and weeping when they called to mind what and how many things they had suffered and seen in their journey under the earth, (now the journey was for a thousand years;) and, on the other hand, those from heaven related their enjoyments, and sights of wondrous beauty. It would be tedious, Glaucon, to relate them all. The sum of all he said was this: whatever unjust acts they had committed, and whosoever they had injured, for all these they atoned separately, tenfold for each, and it was in each at the rate of one hundred years, (as the life of a man was considered to be so long,) so that they might suffer tenfold punishment for their unjust deeds; and if any one had been the cause of many deaths, either by betraying cities or camps, or enslaving men, or participating in any such wickedness, for all such things they should suffer tenfold pains; and if, on the other hand, they had bestowed benefits on any, having been just and holy, they should be rewarded according to their deserts.

See Matt. xxv. 33; xiii. 49.

GOD CREATED MAN AFTER HIS OWN IMAGE.

Tim. 10.

Ὡς δὲ κινήθην αὐτὸ καὶ ζῶν ἐνόησε τῶν αἰδίων θεῶν γεγονὸς ἀγαθὸν ὁ γεννήσας πατήρ, ἠγάσθη τε καὶ εὐφρανθεὶς ἔτι δὴ μᾶλλον ὁμοῖον πρὸς τὸ παράδειγμα ἐπενόησεν ἀπεργάσασθαι.

When the Creator, the Father of all things, saw that this created image of the everlasting gods had both motion and life, He pronounced it to be good; and, being delighted with the workmanship of His own hands, He proceeded to consider how He might make it still more to resemble its prototype.

See Gen. i. 31.

THE NOBLEST VICTORY IS TO CONQUER ONE'S SELF.

Leg. i. 3.

τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικᾶν πρώτη τε καὶ ἀρίστη, τὸ δὲ ἡττᾶσθαι αὐτὸν ὑφ' ἑαυτοῦ πάντων αἰσχιστόν τε ἅμα καὶ κακίστον. ταῦτα γὰρ ὡς πολέμου ἐν ἐκάστοις ἡμῶν ὄντος πρὸς ἡμᾶς αὐτοὺς σημαίνει.

For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things. For such expressions shew that there is a war in each of us against ourselves.

See Ramage, p. 472. Rom. vii. 15.

MAN TWICE A CHILD.

Leg. i. 14.

Οὐ μόνον ἄρ', ὡς εἴκεν, ὁ γέρον δις παῖς γίγνται' ἀν, ἀλλὰ καὶ ὁ μεθύσθεις.

Not only, as it seems, is the old man twice a child, but also the man who is drunk.

HOLIDAYS APPOINTED FOR MAN BY THE GODS.

Leg. ii. 1.

θεοὶ δὲ οἰκτείραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος ἀναπαύλας τε αὐτοῖς τῶν πόνων ἐτάξαντο τὰς τῶν ἑορτῶν ἀμοιβὰς τοῖς θεοῖς.

The gods, feeling pity for the hark-worked race of men, have ordained, as a relaxation from their toils, that they should enjoy the returns of feast-days in honour of the gods.

DANCING.

Leg. ii. 4.

Ἀρ' οὐκ οὐχ ἡμῶν οἱ μὲν νέοι αὐτοὶ χορεύειν ἔτοιμοι, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν, ἐκείλους αὐ θεωροῦντες διδάγειν ἡγουμένα πρε-

πόντως, χαίροντες τῇ ἐκείνων παιδιᾷ τε καὶ ἐορτάσει, ἐπειδὴ τὸ παρ' ἡμῖν ἡμᾶς ἐλαφρὸν ἐκλείπει νῦν, ὃ ποθοῦντες καὶ ἀσπαζόμενοι τίθεμεν οὕτως ἀγῶνας τοῖς δυναμένοις ἡμᾶς ὃ τι μάλιστα εἰς τὴν νεότητά μὴμῃ ἐπεγείρειν;

Are not, then, the young amongst us ready to dance? And as to the old of us, do we not think that we act properly in enjoying the sight, while we hail with delight their fun and merry-making after our activity has left us? Regretting this, and recollecting our fondness for such amusements, we establish games for those who are able in the highest degree to recall to our recollection the joyous days of our youth.

HALF MORE THAN WHOLE.

Leg. iii. 10.

ἀρ' οὐκ ἀγνοήσαντες τὸν Ἡσιόδου ὀρθότατα λέγοντα ὡς τὸ ἡμῖν τοῦ παντὸς πολλὰκις ἐστὶ πλέον; [ὅπταν ἦ τὸ μὲν ὅλον λαμβάνειν ζημιῶδες, τὸ δ' ἡμῖν μέτριον, τότε τὸ μέτριον τοῦ ἀμέτρου πλέον ἡγήσατο, ἀμεινον δὲν χείρονος.]

Were they not, then, ignorant that Hesiod said, with great propriety, that "the half is often more than the whole?" For when to receive the whole brings us harm, while the half is a mark of moderation, then the smaller is of more value than what is immoderate, as it is better than the worse.

GOD, JUSTICE, AND THE WICKED.

Leg. iv. 7.

"Ἄνδρες, ὃ μὲν δὴ θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχὴν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἀπάντων ἔχων, εὐθεία περαινεί κατὰ φύσιν περιπορευόμενος· τῷ δ' αἰ ἐνέπεται δίκη τῶν ἀπολειπομένων τοῦ θεοῦ νόμου τιμωρός, ἧς ὃ μὲν εὐδαιμονήσῃ μελλῶν ἔχόμενος ἐνέπεται ταπεινὸς καὶ κεκοσμημένος, εἰ δέ τις ἐξαρθεῖ ὑπὸ μεγαλαυχίας ἢ χρήμασιν ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφίᾳ ἅμα νεότητι καὶ ἀνολῇ φλέγεται τὴν ψυχὴν μεθ' ὅβρεως, ὡς οὐδ' ἀρχόντος οὔτε τυνὸς ἡγεμόνος δεόμενος, ἀλλὰ καὶ ἄλλοις ἱκανὸς ὢν ἡγεῖσθαι, καταλείπεται ἐρημος θεοῦ, καταλειφθεὶς δὲ καὶ ἐτι ἄλλους τοιοῦτους προσλαβὼν σκιρτᾷ ταραττων πᾶνθ' ἅμα, καὶ πολλοὺς τισὶν ἐδοξεν εἶναι τίς.

Ye men, God, as the old proverb goes, having in His own being the beginning, end, and middle of all things, brings them to a just conclusion, proceeding, according to nature, in a circle. Justice always follows at His heels, as the punisher of those who have swerved from the Divine law; and close upon her is the man who wishes to be happy, with downcast looks and well-ordered thoughts; whereas if there be one who is puffed up with overweening conceit, or proud on account of his riches or honours, or the beauty of his person, or who, it may be, is, through the

thoughtless giddiness of youth, inflamed with insolence, thinking himself in need neither of ruler nor leader, but rather imagining himself fit to point out the right way to others, such a one is abandoned by the Deity to his own foolish devices. Being thus left, and joining himself to others of the same silly nature, he swaggers, throwing everything into confusion—appearing to the vulgar to be somebody, when, in fact, he is a nobody.

See James iv. 6; 1 Peter v. 5.

THE WICKED.

Leg. iv. 18.

ἀκάθαρτος γὰρ τὴν ψυχὴν ὃ γε κακός, καθαρὸς δὲ ὁ ἐναντίος· παρὰ δὲ μαροῦ δῶρα οὐτ' ἀνδρ' ἀγαθὸν οὔτε θεὸν ἔστι ποτὲ τό γε ὁρθὸν δέχεσθαι.

For the wicked man is tainted in his soul, while the man of an opposite character is pure. To receive gifts from the impure is unjustifiable either in God or man.

See Cicero, *Leg.* ii. 16. *Plant. Rud. Prolog.* *Pers.* ii. 48.

PARENTS ALWAYS TO BE TREATED KINDLY.

Leg. iv. 8.

χρὴ πρὸς αὐτοῦ γονέας εὐφημίαν διαφερόντως, διότι κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία· πᾶσι γὰρ ἐπίσκοπος τοῖς περὶ τὰ τοιαῦτα ἐτάχθη Δίκης Νέμεσις ἀγγελος.

Through the whole course of life it is right to hold, and to have held in a pre-eminent degree, the kindest language towards our parents, because there are the heaviest punishments for light and winged words; for Nemesis, the messenger of Justice, has been appointed to look after all men in such matters.

See Matt. xii. 36.

THE HUMAN RACE IS IMMORTAL.

Leg. iv. 11.

γένος οὖν ἀνθρώπων ἐστὶ τι ξυμφυὲς τοῦ παντὸς χρόνου, ὃ διὰ τέλους αὐτῷ ξυνέπεται καὶ συνέψεται, τοῦτ' ἢ τῷ τρόπῳ ἀθάνατον ὢν, τῷ παῖδας παίδων καταλείπόμενον ταῦτόν καὶ ἐν ὃν ἀεὶ γενέσκει ἥς ἀθανασίας μετείληφέναι.

The human race, then, is interlinked with all time, which follows, and will follow it to the end, being in this way immortal; inasmuch as leaving children's children, and being one and the same by generation, it partakes of immortality.

LEAVE MODESTY RATHER THAN GOLD TO CHILDREN.

Leg. v. 2.

παισὶ δὲ αἰδῶ χρὴ πολλήν, οὐ χρυσὸν καταλείπειν.

It is proper to leave abundance of modesty rather than gold to children.

THE TRUTHFUL.

Leg. v. 3.

ἀλήθεια δὴ πάντων μὲν ἀγαθὸν θεοῖς ἡγείται, πάντων δὲ ἀνθρώποις ἥς ὁ γενήσεσθαι μέλλων μακάριός τε καὶ εὐδαίμων ἐξ ἀρχῆς εὐθὺς μέτοχος εἴη, ἵνα ὡς πλείστον χρόνον ἀληθῆς ὢν διαβιῷ. πιστὸς γάρ ὁ δὲ ἀπιστος, ὃ φίλον ψεύδος ἐκούσιον· ὅτῳ δὲ ἀκούσιον, ἀνους. ὢν οὐδέτερον ζηλωτὸν· ἀφίλος γάρ δὴ πᾶς ὁ τε ἀπιστος καὶ ἀμαθής, χρόνον δὲ προϊόντος γνωσθεὶς εἰς τὸ χαλεπὸν γῆρας ἐρημίαν αὐτῷ πᾶσαν κατεσκευάσατο ἐπὶ τέλει τοῦ βίου, ὥστε ζώντων καὶ μὴ ἐταίρων καὶ παίδων σχεδὸν ὁμοίως ὀρφανὸν αὐτῷ γενέσθαι τὸν βίον.

Truth is the source of every good to gods and men. He who expects to be blessed and fortunate in this world should be a partaker of it from the earliest moment of his life, that he may live as long as possible a person of truth; for such a man is trustworthy. But that man is untrustworthy who loveth a lie in his heart; and if it be told involuntarily, and in mere wantonness, he is a fool. In neither case can they be envied; for every knave and shallow dunce is without real friends. As time passes on to morose old age, he becomes known, and has prepared for himself at the end of his life a dreary solitude; so that, whether his associates and children be alive or not, his life becomes nearly equally a state of isolation.

See Ramage, pp. 14, 193, 372.

SELF-LOVE.

Leg. v. 4.

ταῦτο δ' ἔστιν ὃ λέγουσιν ὡς φίλος αὐτῷ πᾶς ἄνθρωπος φύσει τ' ἐστὶ καὶ ὁρθῶς ἔχει τὸ δεῖν εἶναι τοιοῦτον· τὸ δὲ ἀληθεῖα γε πάντων ἀμαρτημάτων διὰ τὴν σφόδρα ἑαυτοῦ φιλίαν αἰτίων ἐκάστω γίγνεται ἐκάστοτε. τυφλοῦνται γὰρ περὶ τὸ φιλούμενον ὁ φίλων, ὥστε τὰ δίκαια καὶ τὰ ἀγαθὰ καὶ τὰ καλὰ κακῶς κρίνει, τὸ αὐτοῦ πρὸ τοῦ ἀληθοῦς ἀεὶ τιμᾶν δεῖν ἡγούμενος· οὔτε γὰρ ἑαυτὸν οὔτε τὰ ἑαυτοῦ χρῆ τὸν γε μέγαν ἄνδρα ἐσόμενον στέργειν, ἀλλὰ τὰ δίκαια, ἐάν τε παρ' αὐτῷ ἐάν τε παρ' ἄλλω μᾶλλον παρὰ τῶν ἄλλων τιγχνάνη.

This is what men say, that every man is naturally a lover of himself, and that it is right that it should be so. This is a mistake; for, in fact, the cause of all the blunders committed by man arises from this excessive self-love. For the lover is blinded by the object loved; so that he passes a wrong judgment on what is just, good, and beautiful, thinking that he ought always to honour what belongs to himself in preference to truth. For he who intends to be a great man ought to love neither himself nor his own things, but only what is just, whether it happens to be done by himself, or by another.

See Ramage, p. 401.

"LET YOUR LIGHT SO SHINE BEFORE MEN."

Leg. v. 9.

μείζον οὐδὲν πόλει ἀγαθὸν ἢ γνωρίμους αὐτοὺς αὐτοῖς εἶναι. ὅπου γὰρ μὴ φῶς ἀλλήλοις ἐστὶν ἀλλήλων ἐν ταῖς τέρεσις ἀλλὰ σκότος, οὗτ' ἂν τιμῆς τῆς ἀξίας ὁρθῶς τυγχάνοι· δεῖ δὴ πάντα ἄνδρα ἐν πρὸς ἐν τούτῳ σκευδεῖν ἐν πάσαις πόλεσιν, ὅπως μήτε αὐτὸς κίβδηλός ποτε φανείται ὄψοι, ἀπλοῦς δὲ καὶ ἀληθὴς δέλ.

For no greater good can be conferred on a state than that men should be intimate, and well acquainted with each other's character. Since, where a light is not reflected from their good works in the face of each other, but where a moral darkness is around them, there we are sure to find that no one receives properly the honour due to his worth. It is meet, then, that every man should exert himself never to appear to any one to be of base metal, but always artless and true.

See John iii. 21 ; Matt. vi. 22, 23.

EVEN THE GODS CANNOT USE FORCE AGAINST NECESSITY.

Leg. v. 10.

ἀνάγκη δὲ οὐδὲ θεὸς εἶναι λέγεται δυνατὸς βιάζεσθαι.

Even God is said to be unable to use force against necessity.

See Diog. Laërt. i. 77.

THE BEGINNING IS THE HALF OF THE WHOLE.

Leg. vi. 2.

ἀρχὴ γὰρ λέγεται μὲν ἡμῖν παντὸς ἐν ταῖς παροιμίαις ἔργον, καὶ τὸ γε καλῶς ἀρξασθαι πάντες ἐγκωμιάζομεν ἐκάστοτε.

For, according to the proverb, the beginning is half of the whole, and we all praise a good beginning.

See Ramage, pp. 2, 126.

A MAN MUST HAVE BEEN A SERVANT TO BECOME A GOOD MASTER.

Leg. vi. 9.

δεῖ δὴ πάντ' ἄνδρα διανοεῖσθαι περὶ ἀπάντων ἀνθρώπων, ὥς ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἀξίος ἐπαίνου, καὶ καλλωπίζεσθαι χρὴ τῷ καλῶς δουλεύσαι μᾶλλον ἢ τῷ καλῶς ἀρξαι, πρῶτον μὲν τοῖς νόμοις, ὥς ταύτην τοῖς θεοῖς οὖσαν δουλεῖν, ἔπειτα τοῖς πρεσβυτέροις.

It is proper for every one to consider, in the case of all men, that he who has not been a servant cannot become a praiseworthy master ; and it is meet that we should plume ourselves rather on acting the part of a servant properly than that of the master, first, towards the laws, (for in this way we are servants of the gods,) and next, towards our elders.

IMPORTANCE OF EDUCATION.

Leg. vi. 12.

ἄνθρωπος δέ, ὥς φαμεν, ἡμερον, ὅμως μὴν παιδείας μὲν ὀρθῆς τυχόν καὶ φύσεως εὐτυχούς θεώτατον ἡμερώτατον τε ζῶον γίγνεσθαι φιλεῖ, μὴ ἱκανῶς δὲ ἢ μὴ καλῶς τραφέν ἀγριώτατον ὅπρ᾽ αὖ φύει γῆ. ὃν ἔνεκα οὐ δεύτερον οὐδὲ πᾶρεργον δεῖ τὴν παιδων τροφήν τὸν νομοθέτην ἔξιν γίγνεσθαι.

Now man, we say, is a tame, domesticated animal; for when he receives a proper education, and happens to possess a good natural disposition, he usually becomes an animal most divine and tame; but when he is not sufficiently nor properly trained, he is the most savage animal on the face of the earth. On this account a legislator ought to regard education neither as a secondary object, nor yet as a by-work.

EDUCATION OUGHT TO BE COMPULSORY.

Leg. vii. 11.

οὐχ ὃν μὲν ἂν ὁ πατήρ βούληται, φακῶντα, ὃν δ' ἂν μή, ἔωπα τὰς παιδείας, ἀλλὰ τὸ λεγόμενον πάντ' ἄνδρα καὶ παῖδα κατὰ τὸ δυνατόν, ὥς τῆς πόλεως μᾶλλον ἢ τῶν γεννητόρων ὄντας, παιδευτέον ἐξ ἀνάγκης.

Not only the boy who comes to school at the will of his father, but he, too, who neglects his education from the fault of his father, as the saying is, every man and boy must be compelled to learn according to his ability, as they belong to the state rather than their parents.

See Ramage, p. 411.

A BOY DIFFICULT TO MANAGE.

Leg. vii. 14.

ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον· ὅσα γὰρ μάλιστα ἔχει πηγὴν τοῦ φρονεῖν μήπω κατηρυμένην, ἐπίβουλον καὶ δριμύ καὶ ὑβριστότατον θηρίων γίγνεται· διὸ δὴ πολλοῖς αὐτὸ ὥς χαλκωῖς τισὶ δεσμεύειν.

Now a boy is, of all wild beasts, the most difficult to manage; for, in proportion as he has the fountain of his mental faculties not yet properly prepared, he becomes cunning and sharp, and the most insolent of wild beasts; wherefore he must be bound, as it were, with many chains.

MUCH LEARNING BRINGS DANGER TO YOUTH.

Leg. vii. 15.

κίνδυνόν φημι εἶναι φέρουσιν τοῖς παισὶ τὴν πολυμαθίαν.

Much learning, in my opinion, brings danger to youth. (This was the doctrine of Heracleitus.)

See Acts xxvi. 24.

GREAT LEARNING WITH AN IMPROPER EDUCATION IS A
CALAMITY.

Leg. vii. 20.

οὐδαμοῦ γὰρ δευνὸν οὐδὲ σφοδρὸν ἀπειρία τῶν πάντων οὐδὲ μέγιστον κακόν, ἀλλ' ἡ πολυπειρία καὶ πολυμαθία μετὰ κακῆς ἀγωγῆς γίγνεται πολὺ τούτων μείζων ζημία.

For ignorance of all things is an evil neither terrible nor excessive, nor yet the greatest of all; but great cleverness and much learning, if they be accompanied by a bad training, is a much greater misfortune.

FISHERS OF MEN.

Leg. vii. 23.

μηδ' αὖ ἄγρας ἀνθρώπων κατὰ θάλατταν ληστείας τε ἡμερος ἐπελθὼν ὑμῖν θηρευτὰς ὦμους καὶ ἀνόμους ἀποτελοῖ.

May no desire ever seize you to catch men at sea, nor to rob them, making you cruel and lawless hunters.

See Luke v. 10; Jer. xvi. 16.

A PROOF THAT THERE IS A GOD.

Leg. x. 1.

Πρῶτον μὲν γῆ καὶ ἥλιος ἀστρα τε [καὶ] τὰ ξύμπαντα καὶ τὰ τῶν ὠρῶν διακεκοσμημένα καλῶς οὕτως, ἐνιαυτοῖς τε καὶ μηνὶ διειλημμένα· καὶ ὅτι πάντες Ἕλληνες τε καὶ βάρβαροι νομίζουσιν εἶναι θεοὺς.

In the first place, the earth, sun, and stars—all these, and the beautiful arrangement of the seasons, divided into years and months, prove that there is a God. Besides, both Greeks and barbarians believe that there are supreme beings.

See Ramage, p. 55. Rom. i. 20; Ps. xix. 1, 4.

NO ONE HAS EVER DIED AN ATHEIST.

Leg. x. 4.

ὦ παῖ, νέος εἶ· προῖόν δέ σε ὁ χρόνος ποιήσει πολλὰ ὧν νῦν δοξάζεις μεταβαλόντα ἐπὶ τάπαντα τίθεσθαι· περίμεινον οὖν εἰς τότε κριτῆς περὶ τῶν μεγίστων γίνεσθαι. μέγιστον δέ, ὃ νῦν οὐδὲν ἡγεῖς σὺ, τὸ περὶ τοὺς θεοὺς ὁρθῶς διανοηθέντα ζῆν καλῶς ἢ μὴ. πρῶτον δέ περὶ αὐτῶν ἐν τι μέγα σοι μνηρῶν οὐκ ἂν ποτε φανείην ψευδῆς, τὸ τοῦτονδε. οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι καὶ πρῶτον ταύτην δόξαν περὶ θεῶν ἔσχετε, γίγνονται δὲ αἰεὶ πλείους ἢ ἐλάττους ταύτην τὴν νόσον ἔχοντες· τόδε τοῖνυν σοι παραγεγονὺς αὐτῶν πολλοῖσι φράξομαι· ἂν, τὸ μηδένα πώποτε λαβόντα ἐκ νέου ταύτην τὴν δόξαν περὶ θεῶν, ὥς οὐκ εἰσὶ, διατελέσαι πρὸς γῆρας μέιναντα ἐν ταύτῃ τῇ διανοήσει.

My child, you are young; but time, as it proceeds, will cause you to change many of those opinions which you now support, and induce you to entertain the very opposite. Wait, then, till that time, that you may be able properly to judge of matters of such great importance. Now, that which is of the highest moment, though you think it of no consequence at present, is that you should have correct notions of the gods, and thereby be able to direct your course of life in a proper way. If I point out to you, in the first place, one thing of the highest importance, I shall not appear to be telling a falsehood. You and your friends are not the only parties, nor the first, who have maintained this opinion of the non-existence of the gods; for there have always been a larger or smaller number who have been labouring under this same disease. This, therefore, I shall tell you respecting them, as I have had frequent intercourse with many of them, that not one ever, who has held such an opinion respecting the gods, has continued to old age to maintain it.

See Ramage, p. 159.

THE PROSPERITY OF THE WICKED LEADS TO DOUBTS OF THE JUSTICE OF GOD.

Leg. x. 10.

κακῶν δὲ ἀνθρώπων καὶ ἀδίκων τύχαι ἰδίᾳ καὶ δημοσίᾳ, ἀληθεῖα μὲν οὐκ εὐδαίμονες, δόξαις δὲ εὐδαιμονιζόμεναι σφόδρα ἀλλ' οὐκ ἐμμελῶς ἀγοῦσι σε πρὸς ἀσέβειαν, ἐν τε μούσαις οὐκ ὀρθῶς ὑμνοῦμεναι ἅμα καὶ ἐν παντοίοις λόγοις· τὰρ ἄττει τὸ νῦν ἐν ἀπασι τοῖτοις, ἀγόμενος δὲ ὑπὸ τινος ἀλογίας ἅμα καὶ οὐ δυνάμενος δυσχεραίνειν θεοὺς εἰς τοῦτο νῦν τὸ πᾶθος ἐλήλυθας, ὥστ' εἶναι μὲν δοκεῖν αὐτοῦς, τῶν δὲ ἀνθρωπίνων καταφρονεῖν καὶ ἀμελεῖν πραγμάτων.

But the prosperity of wicked and unjust men, both in public and in private life, who, though not leading a happy life in reality, are yet thought to do so in common opinion, being praised improperly in the works of poets, and all kinds of books, may lead you—and I am not surprised at your mistake—to a belief that the gods care nothing for the affairs of men. These matters disturb you. Being led astray by foolish thoughts, and yet not being able to think ill of the gods, you have arrived at your present state of mind, so as to think that the gods do indeed exist, but that they despise and neglect human affairs.

See Ps. lxxiii. 2-13. Claudian. Ruf. i. 1-21.

WHERE YOUR HEART IS, THERE WILL BE YOUR TREASURE.

Leg. x. 12.

"Ὅπη γὰρ ἂν ἐπιθυμῇ καὶ ὁποῖος τις ὦν τὴν ψυχὴν, ταύτῃ σχεδὸν ἐκάστοτε καὶ τοιοῦτος γίγνεται ἅπας ἡμῶν ὡς τὸ πολὺ.

For whatever a man's desire is, and whatsoever he may be as to his soul, such every one becomes in a great measure.

See Matt. vi. 21.

THE OMNIPRESENCE OF GOD.

Leg. x. 12.

ταύτης τῆς δίκης οὔτε σὺ μὴ ποτε οὔτε [εἰ] ἄλλος ἀνυχὲς γενόμενος ἐπεύξηται περιγενέσθαι θεῶν· οὐ γὰρ ἀμεληθήσεται ποτὲ ὑπ' αὐτῆς· οὐχ οὕτω σμικρὸς ὢν δύσει κατὰ τὸ τῆς γῆς βάθος, οὐδ' ὑψηλὸς γενόμενος εἰς τὸν οὐρανὸν ἀναπτήσεται, τίσεις δὲ αὐτῶν τὴν προσήκουσαν τιμωρίαν εἰτ' ἐνθάδε μένων εἴτε καὶ ἐν Ἄιδου διαπορευθεὶς εἴτε καὶ τούτων εἰς ἀγριώτερον ἐτι διακομισθεὶς τόπον.

But never must you, nor any other, pray, having become unfortunate, to be superior to this judgment of the gods. For you will never be neglected by it, not even though you were so small as to sink into the depths of the earth, nor so lofty as to ascend up into heaven; but you will suffer from them the proper punishment, whether you remain here, or go to Hades, or be carried to some place still more wild than these.

See Ps. cxxxix. 2-10; cxxxviii. 6-8.

LET NO ONE SPEAK EVIL OF HIS NEIGHBOUR.

Leg. xi. 13.

μηδένα κακηγορεῖτω μηδεὶς.

Let no one speak evil of another.

See Titus iii. 2.

LET THERE BE NO BEGGAR.

Leg. xi. 14.

πτωχὸς μηδεὶς ἡμῖν ἐν τῇ πόλει γιγνέσθω.

Let there be no beggar in the state.

TO FALL IN BATTLE IS HONOURABLE.

Menex. 2.

Καὶ μὴν, ὦ Μενέξενε, πολλαχῇ κωδινεύει καλὸν εἶναι τὸ ἐν πολέμῳ ἀποθνήσκειν.

And truly, Menexenus, it appears, on many accounts, to be an honourable thing to fall on the field of battle.

POWER OF ORATORY.

Menex. 2.

οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὦτα, ὥστε μόγῃς τετάρτῃ ἢ πέμπτῃ ἡμέρᾳ ἀναμνησκομαι ἑμαντοῦ καὶ αἰσθάνομαι οὐ γῆς εἰμὶ, τέως δὲ οἶμαι μόνον οὐκ ἐν μακάρων νήσοις οἰκεῖν.

So strongly does the speech and the tone of the orator ring in my ears, that scarcely, in the third or fourth day, do I recollect my-

self, and perceive where on the earth I am ; and, for a while, I am willing to believe myself living in the isles of the blessed.

Milton in *Comus* says :—

“ Who, as they say, would take the prison'd soul,
And lap it in Elysium.”

TO LIVE WITH DISHONOUR RENDERS LIFE TO BE NO LIFE.

Menex. 19.

ηγούμενοι τῷ τοῦ αὐτοῦ αἰσχύνοντι ἀβίωτον εἶναι, καὶ τῷ τοιοῦτῳ οὐτε τιμὰ ἀνθρώπων οὐτε θεῶν φίλον εἶναι οὐτ' ἐπὶ γῆς οὐδ' ὑπὸ γῆς τελευτήσαντι.

Considering that to him who disgraces his family life is no life, and that to such a person there is no one, of gods or of men, a friend, neither while living upon earth, nor when dead under the earth.

THE COWARD AND THE KNAVE.

Menex. 19.

οὐτε γὰρ πλοῦτος κάλλος φέρεῖ τῷ κεκτημένῳ μετ' ἀνδρείας· ἄλλω γὰρ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ' ἑαυτῷ· οὐτε σώματος κάλλος καὶ ἰσχύς δειλῷ καὶ κακῷ ξυνοικοῦντα πρόποντα φαίνεται ἀλλ' ἀπρεπῆ, καὶ ἐπιφανέστερον ποιεῖ τὸν ἔχοντα καὶ ἐκφαίνει τὴν δειλίαν.

For riches bring no honour to him who possesses it, if there is a want of manly character ; for such a one is rich for another, and not for himself. Nor do beauty of person and strength of body, if they be united with cowardice and knavery, appear becoming, but the very opposite, making the possessor to be only more conspicuous, and to shew forth his want of courage.

PRIDE OF ANCESTRY.

Menex. 19.

γινόντες οὐκ ἀνδρὶ οἰομένῳ τι εἶναι οὐκ ἔστιν αἰσχίον οὐδὲν ἢ παρέχειν ἑαυτὸν τιμώμενον μὴ δι' ἑαυτὸν ἀλλὰ διὰ δόξαν προγόνων. εἶναι μὲν γὰρ τιμὰς γονέων ἐκγόνους καλὸς θησαυρὸς καὶ μεγαλοπρεπής.

Being well satisfied that, for a man who thinks himself to be somebody, there is nothing more disgraceful than to hold himself up as honoured, not on his own account, but for the sake of his forefathers. Yet hereditary honours are a noble and splendid treasure to descendants.

See *Ramage*, pp. 249, 343.

DEPEND ON YOURSELF.

Menex. 20.

ὅτῳ γὰρ ἀνδρὶ εἰς ἑαυτὸν ἀνήρηται πάντα τὰ πρὸς εὐδαιμονίαν φέροντα ἢ ἐγγὺς τούτου, καὶ μὴ ἐν ἄλλοις ἀνθρώποις αἰσρεῖται, ἐξ

ὦν ἢ εἴ ἢ κακῶς πραξάντων πλανᾶσθαι ἠνάγκασται καὶ τὰ ἐκείνου, τοῦτ' ἄριστα παρεσκευάσται ζῆν, οὗτος ἐστὶν ὁ σῶφρων καὶ οὗτος ὁ ἀνδρείος καὶ φρόνιμος.

For the man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge—such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of a manly character, and of wisdom.

NOT WHAT A MAN WISHES, BUT WHAT HE CAN.

Hipp. Maj. 26.

οὐχ οἷα βούλεται τις, φασὶν ἄνθρωποι ἐκάστοτε παρομαζόμενοι, ἀλλ' οἷα δύναται.

It is not what a man wishes, as men say, speaking proverbially, but what he can.

See Ramage, p. 402.

ORIGINAL BAD HABITS NOT TO BE GOT RID OF.

Alcibiad. i. 16.

Οὐκ, ὦ 'γαθέ, ἀλλὰ πρὸς Μειδίαν σε δεῖ τὸν ὀρνυγοτρόφον ἀποβλέπειν καὶ ἄλλους τοιοῦτους, οἱ τὰ τῆς πόλεως πράττειν ἐπιχειροῦσιν, ἐτι τὴν ἀνδραποδώδη, φαῖεν ἂν αἱ γυναῖκες, τρίχα ἔχοντες ἐν τῇ ψυχῇ ὑπ' ἀμουσίας καὶ οὕτω ἀποβεβληκότες, ἐτι δὲ βαρβαρίζοντες ἐληλύθασιν κολακεύουσιν τὴν πόλιν, ἀλλ' οὐκ ἄρξοντες.

My good friend, you must not look to Midias, the quail-feeder, and others of that kidney, who affect to manage the affairs of the state, though they still have, as the women would say, the slave-cut of hair in their souls, from want of a gentlemanlike education, not yet having got rid of it, but still acting the part of barbarians, they have come to cajole and fawn upon the city, and not to rule it.

NOBLE NATURES ARE SPRUNG FROM THE NOBLE.

Alcibiad. i. 16.

Πότερον εἰκὸς ἀμείνους γίγνεσθαι φύσει ἐν γενναίοις γένεσιν ἢ μή;

Whether or not is it probable that the nobler natures are sprung from noble races?

See Aristot. Polit. iii. 8.

KIND OF PRAYER TO BE OFFERED TO GOD.

Alcibiad. ii. 5.

λέγει δὲ πῶς ὧδε·

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά, φησί, καὶ εὐχομένοις καὶ ἀνεύκτοις ἄμμι διδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξιν κελεύει.

He says that we ought to pray thus : O Jupiter, our king, grant to us whatever is good, whether we pray for it or not ; but avert what is evil, even though we offer our prayers to obtain it.

See Grocott, p. 182. Pope's Universal Prayer.

GOD NOT TO BE GAINED OVER BY GIFTS.

Alcibiad. ii. 13.

οὐ γάρ, ὦμαι, τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δώρων παραγεσθαι οἷον κακὸν τοκιστήν.

For the Divine Nature, in my opinion, is not such as can be gained over by gifts, like a knavish usurer.

See Ramage, pp. 340, 479. Isa. i. 11, 16-18.

DIVINE NATURE OF EDUCATION.

Theag. 2.

οὐ γάρ ἐστι περὶ οὗτου θειοτέρου ἢ ἄνθρωπος βουλευσάιτο, ἢ περὶ παιδείας καὶ αὐτοῦ καὶ τῶν αὐτοῦ οἰκείων.

For there is nothing of a more divine nature about which a man can consult than about the training of himself, and those who belong to him.

THE EDUCATION OF A SON.

Theag. 10.

οὐ γάρ οἶδα ὑπὲρ οὗτου ἢ τις νοῦν ἔχων μᾶλλον σπουδάζει ἢ ὑπὲρ υἱόος αὐτοῦ, ὅπως ὥς βέλτιστος ἔσται.

For I know not anything about which a man of sense ought to feel more anxious than how his son may become the very best of men.

DANGER OF EXCESSIVE LOVE OF FREEDOM.

Epistl. 8.

τοῖς δὲ δὴ ἐλεύθερα διώκουσιν ἡθὴ καὶ φεύγουσι τὸν δούλειον ζυγὸν ὥς ὃν κακόν, εὐλαβεῖσθαι ξυμβουλευόμεν ἂν μὴ ποτε ἀπληστία ἐλευθερίας ἀκαίρου τινὸς εἰς τὸ τῶν προγόνων νόσημα ἐμπέσωσιν, ὃ διὰ τὴν ἄγαν ἀναρχίαν οἱ τότε ἔπαθον, ἀμέτρῳ ἐλευθερίας χρώμενοι ἔρωτι.

To those who are pursuing after free institutions, and flying from a servile yoke as an evil, I would take the liberty of giving this advice, that they be on their guard lest, from an immoderate love of ill-timed liberty, they fall into the disease with which their ancestors were afflicted, from excessive anarchy, abusing their measureless love of freedom.

See Ramage, pp. 189, 201.

SLAVERY AND FREEDOM.

Epistl. 8.

δουλεία γὰρ καὶ ἐλευθερία ὑπερβάλλουσα μὲν ἑκατέρα πᾶγκαλον,
ἐμμετρος δὲ οὕσα πανάγαθον· μετρία δὲ ἡ θεῷ δουλεία, ἀμετρος δὲ
ἡ τοῖς ἀνθρώποις· θεὸς δὲ ἀνθρώποις σώφροσι νόμος, ἀφροσι δὲ ἡδονή.

For slavery and freedom, if immoderate, are each of them an evil; if moderate, they are altogether a good. Moderate is the slavery to a god; but immoderate, to men. God is a law to the men of sense; but pleasure is a law to the fool.

FATHERLAND.

Epistl. 9.

ἀλλὰ κἀκεῖνο δεῖ σε ἐνθυμείσθαι, ὅτι ἕκαστος ἡμῶν οὐχ αὐτῷ
μόνον γέγονεν, ἀλλὰ τῆς γενέσεως ἡμῶν τὸ μὲν τι ἡ πατρίς μερίζεται,
τὸ δὲ τι οἱ γενήσαντες, τὸ δὲ οἱ λοιποὶ φίλοι.

But then you ought to consider that each of us is born not for himself only, but our country claims one part, our parents another, and our friends the remainder.

See Ramage, p. 39. Fatherland.

PLUTARCHUS

BORN ABOUT A.D. 50—DIED ABOUT A.D. 120.

PLUTARCH, one of the most celebrated writers of antiquity, was born at Chæroneia, in Bœotia. He was studying philosophy under Ammonius, at Delphi, at the time Nero was travelling through Greece, A.D. 66. His family was of distinction in his native place; and he was employed by his fellow-citizens to transact some public business for them at Rome, though it was late in life before he busied himself with Roman literature. He was lecturing at Rome in the reign of Domitian; but he spent the most of his life in his native city, where he discharged various magisterial offices, and had a priesthood. The work for which he is most distinguished is his "Parallel Lives of Forty-six Greeks and Romans."

VILLAINS.

Romul. 17.

ἀλλὰ κοινόν τι τοῦτο πάθος ἐστὶ πρὸς τοὺς πονηροὺς τοῖς δεομένοις αὐτῶν, ὥσπερ τοῦ καὶ χολῆς ἐνίων θηρίων δέονται· τὴν γὰρ χρεῖαν ὅτε λαμβάνουσιν, ἀγαπῶντες, ἐχθαίρουσι τὴν κακίαν.

When men avail themselves of the assistance of villains, they regard them with the same feelings as they do venomous creatures, which they employ for their poison and gall. For, while they make use of them, they shew affection; but, when their purpose is accomplished, they detest their rascality.

THE PURE AND THE CARNAL-MINDED.

Romul. 28.

Αἷον γὰρ ψυχὴ [καὶ] ξερή, ἀρίστη καθ' Ἡράκλειτον, ὥσπερ ἀστραπή νέφους, διαπταμένη τοῦ σώματος. Ἡ δὲ σώματι πεφυρμένη καὶ περίπλεως σώματος, ὅλον ἀναθυμίασις ἐμβριθὴς καὶ ὁμιχλώδης, δυσέξαπτός ἐστι καὶ δυσανακόμστος.

For, in the language of Heracleitus, the virtuous soul is pure and unmixed light, springing from the body as a flash of lightning darts from the cloud. But the soul that is carnal and immersed in sense, like a heavy and dank vapour, can with difficulty be kindled, and caused to raise its eyes heavenward.

See Milton's *Comus*. Rom. viii. 7.

THE DUTY OF A PRINCE.

Thes. and *Rom.* 2.

Δεῖ γὰρ τὸν ἀρχοντα σῶζειν πρῶτον αὐτὴν τὴν ἀρχήν· σώζεται δ' οὐχ ἥτιον ἀπεχομένη τοῦ μὴ προσήκοντος, ἢ περιεχομένη τοῦ προσήκοντος. Ὁ δ' ἐνδιδοὺς, ἢ ἐπιτείνων, οὐ μένει βασιλεὺς, οὐδὲ ἀρχων, ἀλλ' ἢ δημαγωγός, ἢ δεσπότης γιγνόμενος, ἐμποιεῖ τὸ μισεῖν, ἢ καταφρονεῖν τοῖς ἀρχομένοις.

For it is the highest duty of a prince to maintain the government in its proper form; and this may be accomplished not less by abstaining from grasping into his hands powers that do not belong to him, than by maintaining the authority which is his own. Now, he who surrenders his authority, and he who grasps a greater power, does not continue a king or prince; but, degenerating either into a demagogue or tyrant, causes his subjects to hate or despise him.

ADVANTAGES OF A HOUSE OF PEERS.

Lycurg. 5.

Αἰωρουμένη γὰρ ἡ πολιτεία καὶ ἀποκλίνουσα νῦν μὲν ὡς τοὺς βασιλεῖς ἐπὶ τυραννίδα, νῦν δὲ ὡς τὸ πλῆθος ἐπὶ δημοκρατίαν, ὅλον

ἔρμα τὴν τῶν γερόντων ἀρχὴν ἐν μέσῳ θεμέτῃ καὶ ἰσορροπήσασα, τὴν ἀσφαλεστάτην τάξιν ἔσχε καὶ κατὰστασιν· ἀεὶ τῶν ὀκτῶ καὶ εἰκοσι γερόντων τοῖς μὲν βασιλεῦσι προστιθεμένων, ὅσον ἀντιβῆναι πρὸς δημοκρατίαν, αὐτοῖς δὲ ὑπὲρ τοῦ μὴ γενέσθαι τυραννίδα, τὸν δῆμον ἀναβρῶννόντων.

For the constitution of the state before this time had been fluctuating, and inclining sometimes to despotism and sometimes to a pure democracy; but the formation of a senate, an intermediate body, like ballast, gave it a just balance, and permanence to its institutions. For the twenty-eight senators supported the kings when the people made encroachments on their authority, and again sustained the just power of the commons when the kings attempted to make themselves absolute.

IMPORTANCE OF GOOD PRINCIPLES BEING INSTILLED INTO A PEOPLE.

Lycurg. 13.

Τὰ μὲν οὖν κυριώτατα καὶ μέγιστα πρὸς εὐδαιμονίαν πόλεως καὶ ἀρετὴν, ἐν τοῖς ἡθεσιν ᾤετο καὶ ταῖς ἀγωγαῖς τῶν πολιτῶν ἐγκατεστοιχειωμένα μένειν ἀκίνητα, καὶ βέβαια, ἔχοντα τὴν προαίρεσιν δεσμῶν ἰσχυρότερον τῆς ἀνάγκης, ἣν ἡ παιδεία ἐμποιεῖ τοῖς νέοις, νομοθέτου διδίδεσιν ἀπεργαζομένη περὶ ἑκάστον αὐτῶν.

Lycurgus thought that what tended most to secure the happiness and virtue of a people was the interweaving of right principles with their habits and training. These remained firm and steadfast when they were the result of the bent of the disposition, a tie stronger even than necessity; and the habits instilled by education into youth would answer in each the purpose of a law-giver.

OBEDIENCE OF A PEOPLE.

Lycurg. 30.

οὐ γὰρ ἀκούειν ὑπομένουσι τῶν προστατεῖν μὴ δυναμένων. Ἄλλ' ἢ πειθαρχία μᾶθημα μὲν ἐστὶν ἀρχόντος. (Ἐμποιεῖ γὰρ ὁ καλῶς ἀγων, τὸ καλῶς ἔπεισθαι· καὶ καθάπερ ἱππικῆς τέχνης ἀποτέλεσμα, πρῶτον ἱππον καὶ πειθῆνιον παρασχεῖν, οὕτω βασιλικῆς ἐπιστήμης ἔργον, εὐπείθειαν ἐργάσασθαι.)

For it is certain that people will not continue obedient to those who know not how to command; while it is the duty of a good governor to teach obedience. He who knows how to shew the way well, is sure to be well followed; and as it is by a knowledge of the art of horsemanship that a horse is rendered gentle and manageable, so it is by the skill and abilities of him who sits on the throne that the people become submissive and obedient.

GLORY ATTENDS ON THE NOBLE AFTER DEATH.

Num. 22.

Πᾶσι μὲν οὖν ἔπεται τοῖς δικαίοις καὶ ἀγαθοῖς ἀνδράσι μείζων ὢν κατόπιν ὁ μετὰ τελευτὴν ἔπαινος, τοῦ φθόνου πολλὸν χρόνον οὐκ ἐπιστῶντος, ἐνίῳ δὲ καὶ προαποθνήσκοντος.

Glory attends on the just and noble. It increases after death; for envy does not long survive them, and sometimes has disappeared before their death.

WRITTEN LAWS BROKEN LIKE SPIDERS' WEBS.

Sol. 5.

Τὸν οὖν Ἀνάχαρσιν πυθόμενον καταγελᾶν τῆς πραγματείας τοῦ Σόλωνος, οἰομένου γράμμασιν ἐφέξειν τὰς ἀδικίας καὶ πλεονεξίας τῶν πολιτῶν, ἃ μὴδὲν τῶν ἀραχνῶν διαφέρειν, ἀλλ' ὡς ἐκεῖνα, τοὺς μὲν ἀσθενεῖς καὶ λεπτοὺς τῶν ἀλίσκομένων καθέξειν, ὑπὸ δὲ τῶν δυνατῶν καὶ πλουσίων διαρραγῆσεσθαι.

When Anacharsis heard what Solon was doing, he laughed at the folly of thinking that he could restrain the unjust proceedings and avarice of his citizens by written laws, which, he said, resembled in every way spiders' webs, and would, like them, catch and hold only the poor and weak, while the rich and powerful would easily break through them.

ABSOLUTE MONARCHY.

Sol. 14.

καλὸν μὲν εἶναι τὴν τυραννίδα χωρὶον, οὐκ ἔχειν δὲ ἀπόβασιν.

Absolute monarchy is a fair field, but has no outlet.

NO ONE TO BE PRONOUNCED HAPPY BEFORE DEATH.

Sol. 27.

τύχαις ὁρῶσα παντοδαπαῖς χρώμενον αἰὲ τὸν βίον, οὐκ ἔξ τοῖς παροῦσιν ἀγαθοῖς μέγα φρονεῖν, οὐδὲ θανυμάζειν ἀνδρὸς εὐτυχίαν μεταβολῆς χρόνον ἔχουσαν. Ἐπεισι γὰρ ἐκάστῳ ποικίλον ἐξ ἀδήλου τὸ μέλλον· ὧ δ' εἰς τέλος ὁ δαίμων ἔθετο τὴν εὐπραξίαν, τοῦτον ἡμεῖς εὐδαίμονα νομίζομεν. Ὁ δὲ ζῶντος ἔτι καὶ κινδυνεύοντος ἐν τῷ βίῳ μακαρισμὸς, ὥσπερ ἀγωνιζομένου κήρυγμα καὶ στέφανός, ἔστιν ἀβέβαιος καὶ ἀκυρος.

There are many and various events in the life of man that do not allow him to pride himself on present prosperity, nor to be fascinated by that happiness which is so subject to change; for futurity carries in its hidden bosom many vicissitudes for man. The man who is blessed by Heaven, to the last moment of his life is pronounced by us to be happy; but the happiness of him who

still lives, and is engaged in the conflicts of life, is uncertain and precarious, like that of the combatant ere the crown of victory is determined.

See Ramage, p. 241.

MAN'S DISCOURSE LIKE A PIECE OF TAPESTRY.

Themist. 29.

Ὁ δὲ Θεμιστοκλῆς ἀπεκρίνατο, τὸν λόγον εἰκέναι τοῦ ἀνθρώπου τοῖς ποικίλοις στρώμασιν· ὥς γὰρ ἐκεῖνα, καὶ τοῦτον, ἐκτεινόμενον μὲν ἐπιδείκνυσθαι τὰ εἶδη, συστέλλόμενον δὲ κρύπτειν καὶ διαφθεῖρειν. Ὅθεν αὐτῷ χρόνου δεῖν.

Themistocles replied, "That the conversation of a man resembled a piece of embroidered tapestry, which, when spread out, shewed its figures, but, when it is folded up, they are hidden and lost;" wherefore he requested time for consideration.

WAR HAS ITS LAWS OF HONOUR.

Camil. 10.

ὥς χαλεπὸν μὲν ἐστὶ πόλεμος, καὶ διὰ πολλῆς ἀδικίας καὶ βιαιῶν περαινόμενος ἔργων, εἰσι δὲ καὶ πολέμων ὁμῶς τινὲς νόμοι τοῖς ἀγαθοῖς ἀνδράσι, καὶ τὸ νικᾶν οὐχ οὕτω διωκτέον, ὥστε μὴ φεύγειν τὰς ἐκ κακῶν ἢ ἀσεβῶν ἔργων χάριτας, (ἀρετῇ γὰρ οἰκεία τὸν μέγαν στρατηγὸν, οὐκ ἄλλοτριᾷ θαρρύνοντα κακία, χρήναι στρατεύειν.)

War at best is a savage thing, and wades to its object through a sea of violence and injustice; yet there are certain laws connected with it to which men of honour will adhere. Nor must we be so bent upon victory as to try to gain it by acts of villany and baseness; for a great general ought to make use of his own skill and bravery, and not depend on the knavery of others.

See Ramage, p. 191.

THAT THE WEAK MUST OBEY THE STRONG, IS A LAW OF NATURE.

Camil. 17.

τῷ πρεσβυτάτῳ τῶν νόμων ἀκολουθοῦντες, ὃς τῷ κρείττονι τὰ τῶν ἡπτόνων δίδωσιν, ἀρχόμενος ἀπὸ τοῦ Θεοῦ, καὶ τελευτῶν εἰς τὰ θηρία. Καὶ γὰρ τοῖσι ἐκ φύσεως ἐνεστί, τὸ ζητεῖν πλέον ἔχειν τὰ κρείττονα τῶν ὑποδεστέρων.

Following the most ancient law of nature, which makes the weak obey the strong, beginning from God and ending with the irrational part of creation. For these are taught by nature to use the advantages which their strength gives them over the weak.

See Ramage, pp. 206, 314, 344.

CHARMED WITH THE WORK, WE DESPISE THE WORKMAN.

Pericl. 1.

Πολλὰκις δὲ καὶ τούτωντις, χαίρωντες τῷ ἔργῳ, τοῦ δημιουργοῦ καταφρονοῦμεν· ὡς ἐπὶ τῶν μύρων καὶ τῶν ἀλουργῶν, τοῖσι μὲν ἡδόμεθα, τοῖς δὲ βαφεῖς καὶ μυρεψοῖς, ἀνελευτέροις ἡγούμεθα καὶ βαναύσοις.

Often while we are delighted with the work, we regard the workman with contempt. Thus we are pleased with perfumes and purple, while dyers and perfumers are considered by us as low vulgar mechanics.

THE BEAUTY OF GOODNESS.

Pericl. 2.

Τὸ γὰρ καλὸν ἐφ' αὐτὸ πρακτικῶς κινεῖ, καὶ πρακτικὴν εὐθὺς ὁρμήν ἐντίθησιν ἡθοιοῦν οὐ τῇ μμήσει τὸν θεατὴν, ἀλλὰ τῇ ἱστορίᾳ τοῦ ἔργου, τὴν προαίρεσιν παρεχόμενον.

For the beauty of goodness possesses a power of attraction, exciting in us a desire that our latter end may be the same as that of the righteous; it exercises an influence over us not merely when the living example is before our eyes, but even the mere description of it is beneficial to our minds.

See Num. xxiii. 10.

ANY WORK OF IMPORTANCE REQUIRES TIME AND LABOUR.

Pericl. 13.

Ἡ γὰρ ἐν τῷ ποιεῖν εὐχέρεια καὶ ταχύτης οὐκ ἐντίθησι βάρος ἔργῳ μόνιμον, οὐδὲ κάλλους ἀκρίβειαν· ὃ δ' εἰς τὴν γένεσιν τῷ πόνῳ προδαναισθεὶς χρόνος, ἐν τῇ σωτηρίᾳ τοῦ γενομένου τὴν ἰσχὺν ἀποδίδωσιν.

For ease and quickness of execution are not fitted to give those enduring qualities that are necessary in a work for all time; while, on the other hand, the time that is laid out on labour is amply repaid in the permanence it gives to the performance.

THE SPECULATIVE AND PRACTICAL PHILOSOPHER.

Pericl. 16.

Οὐ ταῦτόν δ' ἐστίν, οἶμαι, θεωρητικοῦ φιλοσόφου καὶ πολιτικοῦ βίος, ἀλλ' ὃ μὲν ἀνόργανον καὶ ἀπροσδεῖα τῆς ἐκτὸς ὕλης ἐπὶ τοῖς καλοῖς κινεῖ τὴν διάνοιαν, τῷ δ' εἰς ἀνθρωπείας χρεῖας ἀναμειγνύει τὴν ἀρετὴν, ἔστιν οὖν γένει· ἂν οὐ τῶν ἀναγκαίων μόνον, ἀλλὰ καὶ τῶν καλῶν ὁ πλοῦτος.

In my opinion there is an essential distinction between the speculative and practical philosophers; for while the former gives his thoughts to scientific and metaphysical subjects, without reference

to what is material, the latter devotes the noble qualities of his mind to the improvement of mankind, and to attain this object he finds riches not only an excellent assistant but really necessary.

TO ERR IS HUMAN.

Fab. Max. 13.

"Ἄνδρες (ἔφη) συστρατιῶται, τὸ μὲν ἀμαρτεῖν μηδὲν ἐν πράγμασι μεγάλους, μείζον, ἢ κατ' ἀνθρώπων ἐστὶ· τὸ δ' ἀμαρτάνετα χρῆσασθαι τοῖς πταίμασι διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος.

Fellow-soldiers, to commit no blunders in the execution of mighty transactions, is beyond the power of man; but the wise and good learn from their errors and indiscretion wisdom for the future.

See Ramage, p. 20.

GOD LOVES A CHEERFUL GIVER.

Fab. Max. 18.

καὶ γὰρ τὸ θεῖον ἡδεσθαι τιμώμενον ὑπὸ τῶν εὐτυχούντων.

The worship most acceptable to God comes from a cheerful and thankful heart.

See 2 Cor. ix. 7.

HOW THE MINDS OF MEN OUGHT TO BE SOFTENED.

Fab. Max. 20.

Δεινὸν γὰρ ἡγεῖτο, τοὺς μὲν ἵππικοὺς καὶ κυνηγετικοὺς, ἐπιμελεῖα καὶ συνηθεία καὶ τροφῇ μᾶλλον, ἢ μάστιγι καὶ κλοιοῖς τὴν χαλεπότητα τῶν ζώων καὶ τὸ θυμούμενον καὶ τὸ δυσκοαῖνον ἐξαιρεῖν· τὸν δ' ἀνθρώπων ἀρχοντα μὴ τὸ πλείστον ἐν χάριτι καὶ πραότητι τῆς ἐπαγορεύσεως τίθεσθαι, σκληρότερον δὲ προσφέρεσθαι καὶ βιαιότερον, ἥπερ οἱ γεωργοῦντες ἐρινεοῖς καὶ ἀχράσι καὶ κοτῖνοις προσφέρονται, τὰ μὲν εἰς ἐλαίας, τὰ δ' εἰς ἀπίους, τὰ δ' εἰς συκᾶς ἐξημεροῦντες καὶ τιθασσεύοντες.

For he thought it shameful that, while those who breed horses and dogs, subdue their stubborn tempers, and bring into subjection their fierce spirits by watchfulness, kind treatment, and good feeding, rather than by whipping and confinement, he who has the command of men should not depend chiefly on gentleness and kindness in amending their faults, acting, in fact, in a more stringent and harsh manner than even gardeners do to wild fig-trees, wild pears and olives, whose nature they change and soften by cultivation, thereby obtaining excellent and agreeable fruit.

ADVANTAGES OF A LIBERAL EDUCATION.

Coriol. 1.

Οὐδὲν γὰρ ἄλλο Μουσῶν εὐμενείας ἀπολαύουσιν ἄνθρωποι τοσοῦτον, ὅσον ἐξημερῶσαι τὴν φύσιν ὑπὸ λόγου καὶ παιδείας, τῷ λόγῳ δεξαμένην τὸ μέτριον, καὶ τὸ ἀγαν ἀποβαλοῦσαν.

Men derive no greater advantage from a liberal education than that it tends to soften and polish their nature, by improving their reasoning faculties and training their habits, thus producing an evenness of temper and banishing all extremes.

A PEOPLE RUINED BY INDULGENCE.

Coriol. 14.

Οὐ γὰρ κακῶς ἔοικεν εἰπεῖν ὁ εἰπὼν, ὅτι πρῶτος κατέλυσε τὸν δῆμον ὁ πρῶτος ἐστιδάσας καὶ δεκάσας.

It was a shrewd saying, whoever said it, "That the man who first brought ruin on the Roman people was he who pampered them by largesses and amusements."

THE ANGRY MAN.

Coriol. 21.

ἧ καὶ δοκεῖ δραστικὸς ὁ θυμούμενος, ὡς θερμὸς ὁ πυρέττων, οἷον ἐν σφυγμῷ καὶ διατάσσει καὶ ὀγκῶν γενομένης τῆς ψυχῆς.

Hence the angry man is full of activity, in the same way as the man in a fever is hot, the mind glowing, and being in a high state of excitement.

THE ANGRY MAN INSISTS ON THE GRATIFICATION OF HIS DESIRES BY THE SACRIFICE OF HIS LIFE.

Coriol. 22.

Θυμῷ μάχεσθαι χαλεπὸν· ὁ γὰρ ἂν θέλῃ, ψυχῆς ἀνείτῃται.

Heracleitus says—

"Stern wrath, how strong thy sway! Though life's the forfeit,
Thy purpose must be gain'd."

MEN NEGLECTFUL OF RELIGIOUS WORSHIP.

Coriol. 25.

ὡς τὰ πλεῖστα τῶν ἀνθρωπίνων ἀναγκαῶν τιμῇ τρόπῳ καὶ διὰ βίας περαινώμενα.

Being aware that man's attention to religious worship is only to be attained by a kind of violence and compulsion.

THE ASSISTANCE OF GOD TO MAN IS A MORAL INFLUENCE, NOT DESTROYING FREE-WILL.

Coriol. 32.

Ἐν δὲ ταῖς ἀτόποις καὶ παραβόλοις πράξεσι καὶ φορᾷς τινος ἐν-
θουσιώδους καὶ παραστάσεως δεομένης, οὐκ ἀναιροῦντα ποιεῖ τὸν
θεόν, ἀλλὰ κινῶντα τὴν προαίρεσιν· οὐδ' ὁρμᾶς ἐνεργαζόμενον, ἀλλὰ
φαντασίας ὁρμῶν ἀγωγούς· αἷς οὐδὲ ποιεῖ τὴν πρᾶξιν ἀκούσιον, ἀλλὰ

τῷ ἐκούσῳ δίδωσιν ἀρχὴν, καὶ τὸ θαρρεῖν καὶ τὸ ἐλπίζειν προστίθουσιν. Ἡ γὰρ ἀπαλλακτέον ὅλως τὰ θεία πάσης αἰτίας καὶ ἀρχῆς τῶν καθ' ἡμᾶς, ἢ τίς ἂν ἄλλος εἴη τρόπος, ᾧ βοηθοῦσιν ἀνθρώποις καὶ συνεργοῦσιν; οὐ τὸ σῶμα δῆπου πλάττοντες ἡμῶν, οὐδὲ τὰς χεῖρας, εἰς ἃ δεῖ, μετατιθέντες αὐτοὶ καὶ τοὺς πόδας, ἀλλὰ τῆς ψυχῆς τὸ πρακτικὸν καὶ προαιρετικὸν ἀρχαῖς τισι καὶ φαντασίαις καὶ ἐπινοαῖς ἐγείροντες, ἢ τούναντιον, ἀποστρέφοντες καὶ ἰσθάντες.

In surprising and startling actions, where the supernatural and the assistance of the Divinity may be required, Homer does not introduce the Supreme Being as taking away the freedom of the will, but merely as influencing it. The Divine Power is not represented as causing the resolution, but only thoughts and ideas, which naturally lead to the resolution. In this way the act cannot be called altogether involuntary, since God is the moving cause to the voluntary, and thus gives confidence and good hope. For we must either banish entirely the Supreme Being from all causality and influence over our actions, or what other way is there in which He can assist and co-operate with men? for it is impossible to suppose that He fashions our corporeal organs, or directs the motions of our hands and feet, to accomplish what He intends; but it is by suggesting certain motives, and predisposing the mind, that He excites the active powers of the will, or restrains them.

MIRACULOUS APPEARANCES NOT ALTOGETHER TO BE REJECTED.

Coriol. 38.

Ἰδόντα μὲν γὰρ ἀγάλματα φανῆναι καὶ δακρυρροοῦντα, καὶ τινὰς μεθιέντα νοτίδας αἱματώδεις, οὐκ ἀδύνατόν ἐστι. Καὶ γὰρ ξύλα καὶ λίθοι πολλάκις μὲν εὐρώτα συνάγουσι γόνιμον ὑγρότητος, πολλὰς δὲ χροιάς ἀνίσχουσιν ἐξ ἑαυτῶν, καὶ δέχονται βαφὰς ἐκ τοῦ περιέχοντος· οἷς ἐνία σημαίνειν τὸ δαιμόνιον, οὐδὲν ἂν δόξειε κωλύειν. Δυνατὸν δὲ καὶ μυγμῷ καὶ στεναγμῷ ψόφον ὅμοιον ἐκβάλλειν ἀγάλματα, κατὰ ῥῆξιν, ἢ διδαστασιν μορίων βιαιοτέραν ἐν βάθει γενομένην· ἐναρθρον δὲ φωνῇ, καὶ διδύλεκτον ὄντω σαφῇ καὶ περιττῇ καὶ ἀρτίστομον, ἐν ἀψύχῳ γενέσθαι παντάσῃς ἀμύχανον. Οὐ μὴν ἀλλὰ τοῖς ὕπνῳ εὐνοίας καὶ φιλίας πρὸς τὸν θεὸν ἄγαν ἐμπαθῶς ἔχουσι, καὶ μηδὲν ἀθετεῖν, μηδ' ἀναίρεσθαι τῶν τοιούτων δυναμένοις, μέγα πρὸς πίστιν ἐστὶ τὸ θαυμάσιον καὶ μὴ καθ' ἡμᾶς τῆς τοῦ θεοῦ δυνάμεως. Οὐδὲν γὰρ οὐδαμῶς ἀνθρωπίνῳ προσέοικεν, οὔτε φύσιν, οὔτε τέχνην, οὐδ' ἱσχν· οὐδ' εἰ τι ποιεῖ τῶν ἡμῖν ἀποιήτων, καὶ μηχανᾶται τῶν ἀμύχανων, παράλογόν ἐστιν· ἀλλὰ μᾶλλον ἐν πᾶσι διαφέρων, πολὺ μάλιστα τοῖς ἔργοις ἀνόμιός ἐστι καὶ παρηλλαγμένος. Ἀλλὰ τῶν μὲν θείων τὰ πολλὰ, καθ' Ἡράκλειτον, ἀπιστίῃ διαφυγγάνει μὴ γινώσκεισθαι.

Indeed, we shall not deny that sweating statues and weeping images, and some even emitting drops of blood, may have existed;

for wood and stone often contract a mouldiness and mildew that gives out moisture, not only exhibiting many different colours themselves, but receiving a variety of tints from the circumambient air. Yet, with all this, there is no reason why the Supreme Being should not avail Himself of these signs to predict future events. It is also very possible that a sound resembling a sigh or a groan might come from a statue by the disruption or violent separation of some of the interior parts; but it is quite beyond the bounds of possibility to imagine that an inanimate thing can give forth an articulate voice, or a clear, full, and perfect expression. As for those persons who are possessed with such a strong sense of religion that they cannot reject anything of this kind, they found their faith on the wonderful and incomprehensible power of God; for there is no kind of resemblance between Him and a human being, either in His nature, His wisdom, His power, or His operations. If, therefore, He performs something which we cannot effect, or executes what with us is impossible, there is nothing in this contradictory to reason; since, though He far excels us in everything, yet the dissimilitude and distance between Him and us appears most of all in the works which He has wrought. But "much knowledge of things divine," as Heraclitus affirms, "escapes us through want of faith."

INSULT WORSE TO BEAR THAN WRONG.

Timol. 32.

Οὕτως ὑπὸ λόγων μᾶλλον, ἢ πράξεων πονηρῶν, ἀνίσταται πεφύκασιν οἱ πολλοί· χαλεπώτερον γὰρ ὕβρω, ἢ βλάβῃν φέρουσι.

Thus the greater proportion of mankind are more sensitive to contemptuous language than unjust acts; for they can less easily bear insult than wrong.

INCOMPATIBILITY OF TEMPER IN MARRIED LIFE.

Paul. Æmil. 5.

Τῷ γὰρ ὄντι μεγάλοι μὲν ἁμαρταὶ ἀναπεπταμέναι γυναῖκας ἀνδρῶν ἄλλας [οὐκ] ἀπήλλαξαν ταῖς δ' ἐκ τινος ἀηδίας, καὶ δυσαρμοστίας ἡθῶν, μικρὰ καὶ πυκνὰ προσκρούματα, λανθάνοντα τοὺς ἄλλους, ἀπεργάζεται τὰς ἀνηκέστους ἐν ταῖς συμβιώσεσιν ἄλλοτριότητας.

For, in general, women are divorced for glaring and notable faults; yet sometimes, also, a peevish disposition, an uncomplying temper, small but constant bickerings, though unknown to the world, cause incurable distastes in married life.

THE MINGLED LOT OF HUMAN LIFE.

Paul. Æmil. 24.

πλὴν εἴ τι δαιμόνιον ἄρα τῶν μεγάλων καὶ ὑπερόγκων εἰληχεν ἐτυχίων ἀπαρύττω, καὶ μινύσκει τὸν ἀνθρώπων βίον, ὅπως μηδενὶ

κακῶν ἄκρατος εἶη καὶ καθαρός, ἀλλὰ, καθ' Ὁμήρον, ἀρίστα δοκῶσι πράττειν, οἷς αἱ τύχαι τροπὴν ἐπ' ἀμφοτέρω τῶν πραγμάτων ἔχουσιν.

But perhaps there is some superior Being, whose business it is to throw a shade over every noble and eminent action, and to make such a mingled yarn of good and ill together in our life, that it may never be entirely free from calamity; but those, as Homer says, may consider themselves happy to whom fortune gives an equal share of good and evil.

DIFFERENCE BETWEEN TRUE BRAVERY AND A DISREGARD OF LIFE.

Pelop. 1.

Κάτων ὁ πρεσβύτατος, πρὸς τινὰς ἐπαινοῦντας ἀνθρώπων ἀλογίστως παρόβολον καὶ τολμηρὸν ἐν τοῖς πολεμικοῖς, διαφέρειν ἔφη τοῦ πολλοῦ τινα τὴν ἀρετὴν ἀξίαν τὸ μὴ πολλοῦ ἀξίον τὸ ζῆν νομίζειν.

Cato the elder, when somebody was praising a man for his fool-hardy bravery, said "that there was an essential difference between a really brave man and one who had merely a contempt for life."

THE STRONG OUGHT TO GOVERN THE WEAK.

Pelop. 24.

Ὁ γὰρ πρῶτος, ὡς εἶκε, καὶ κυριώτατος νόμος τῷ σώζεσθαι δεομένην τὸν σώζειν δυνάμενον ἀρχοντα κατὰ φύσιν ἀποδίδωσι.

The first and supreme law, that of nature herself, is for those who wish to be protected to assume as governor him who is most able to protect.

See Ramage, pp. 206, 314, 344.

THE CONSOLATION OF ENVY.

Pelop. 25.

κοιρὴν τινα τοῦ φθόνου παραμυθίαν ἔχοντος, ἂν ὦν αὐτοῖς μὴ δύνωνται βελτίους φανῆναι, τούτους ἀμωσγέπως ἐτέρων ἀποδείξωσι κακίους.

It is the usual consolation of the envious, if they cannot maintain their superiority, to represent those by whom they are surpassed as inferior to some one else.

WHAT ONE DOES NOT NEED IS DEAR AT A PENNY.

Marc. Cat. 4.

"Ὅλως δὲ μηδὲν εὖνον εἶναι τῶν περιττῶν, ἀλλ' οὐ τις οὐ δεῖται, καὶ ἀσφαρίου πιπράσκειται, πολλοῦ νομίζειν. Κτᾶσθαι δὲ τὰ σπειρόμενα καὶ νεμόμενα μᾶλλον, ἢ τὰ βαινόμενα καὶ σαιρόμενα.

HOW FAR A PAINTER OUGHT TO REPRESENT BLEMISHES.

Cim. 2.

Ὡς περ γὰρ τοὺς τὰ καλὰ καὶ πολλὴν ἔχοντα χάριν εἶδη ζωγραφούντας, ἀν' προσῆ τι μικρὸν αὐτοῖς δυσχερὲς, ἀξιούμεν μῆτε παραλιπεῖν τοῦτο τελέως, μήτ' ἐξακριβοῦν, (τὸ μὲν γὰρ αἰσχροῦν, τὸ δ' ἀνομοίαν παρέχεται τὴν ὅψιν.)

For as in the case of painters who have undertaken to give us a beautiful and graceful figure, which may have some slight blemishes, we do not wish them to pass over such blemishes altogether, nor yet to mark them too prominently. The one would spoil the beauty, and the other destroy the likeness of the picture.

RESULTS OF PROSPERITY AND ADVERSITY.

Lucull. 2.

Οὐδὲν γὰρ ἀνθρώπου δυσαρκτότερον, εὖ πράσσειν δοκούντος· οὐδ' αὖ πάλιν δεκτικώτερον ἐπιστάσις, συσταλέντος ὑπὸ τῆς τύχης.

For there is nothing more difficult to direct than a man on whom fortune smiles; nothing more easily managed, when the clouds of adversity overwhelm him.

WORD-CATCHERS.

Nic. 1.

Ἐμοὶ δ' ὅπως μὲν ἡ περὶ λέξιν ἀμιλλα καὶ ζηλοτυπία πρὸς ἑτέροισι, μικροπρεπὲς φαίνεται καὶ σοφιστικόν· ἀν' δὲ πρὸς τὰ ἀμίμητα γήγηται, καὶ τελέως ἀναίσθητον.

For my own part, I cannot help saying that I think all envy and jealousy respecting the style of expression which others employ betrays littleness of mind, and is the characteristic of a sophist; and when a spirit of envy leads a man to try to rival what is inimitable, it is perfectly ridiculous.

PEACE AND WAR.

Nic. 9.

ἡδῶς δὲ μεμνημένοι τοῦ εἰπόντος, ὅτι τοὺς ἐν εἰρήνῃ καθεύδοντας οὐ σάλπιγγες, ἀλλ' ἀλεκτρυόνες ἀφυπνίζουσι.

They recollect with pleasure the saying, "That it was not the sound of the trumpet, but the crowing of the cock that awoke sleepers in time of peace."

LOVE OF BRICK AND MORTAR.

N. Crass. 2.

ἀλλ' ἔλεγε τοὺς φιλοκοδόμους αὐτοὺς ὑφ' αὐτῶν καταλύεσθαι, χωρὶς ἀνταγωνιστῶν.

He used to say "that those who were fond of building would soon ruin themselves without the assistance of enemies."

POLITICAL ECONOMY.

N. Crass. 2.

Τὴν γὰρ οἰκονομικὴν, ἐν ἀψύχοις χρηματιστικὴν οὖσαν, ἐν ἀνθρώποις πολιτικὴν γιγνομένην ὀρώμεν.

For we observe that political economy, when it refers merely to inanimate objects, is employed for the paltry purposes of gain; but when it treats of human beings, it rises to a higher branch of the laws of nature.

BETTER TO ERR ON THE SIDE OF RELIGION, BY ADHERING TO RECEIVED OPINIONS.

Nic. and Crass. 5.

ἐπιεικέστερον δὲ αὐτῆς τοῦ παρανόμου καὶ αὐθάδους, τὸ μετὰ δόξης παλαιᾶς καὶ συνήθους δι' εὐλάβειαν ἀμαρτανόμενον.

It is more fitting to err on the side of religion from a regard to ancient and received opinions, than to err through obstinacy and presumption.

RECURRENCE OF THE SAME EVENTS.

Sert. 1.

Θαυμαστόν μὲν ἴσως οὐκ ἔστιν, ἐν ἀπειρῷ τῷ χρόνῳ τῆς τύχης ἄλλοτε ἄλλως ρεούσης, ἐπὶ ταῦτά συμπτώματα πολλάκις καταφέρεσθαι τὸ αὐτόματον. Εἴτε γὰρ οὐκ ἔστι τῶν ὑποκειμένων ὠρισμένον τὸ πλῆθος, ἀφθονον ἔχει τῆς τῶν ἀποτελουμένων ὁμοιότητος χορηγὸν ἡ τύχη τὴν τῆς ὅλης εὐπορίαν· εἴτ' ἐκ τινων ὠρισμένων ἀριθμῶ ἐμπλέκεται τὰ πράγματα, πολλάκις ἀνάγκη ταῦτά γίνεσθαι διὰ τῶν αὐτῶν περαινώμενα.

It is not at all surprising that Fortune, being ever changeable, should, in the course of numberless ages, often hit on events perfectly similar. For if there be no limit to the number of events that happen, Fortune can have no difficulty in furnishing herself with parallels in this abundance of matter; whereas, if their number be limited, there must necessarily be a return of the same occurrences when the whole cycle has been gone through.

TRUE HONOUR.

Sert. 5.

τῆς πίστεως μηδενὶ λογισμῷ χώραν διδούσης.

True honour leaves no room for hesitation and doubt.

TIME DESTROYS THE STRONGEST THINGS.

Sert. 16.

"Ἀμαχον γὰρ τὸ ἐνδελεχὲς, ᾧ πᾶσαν ἐπιὼν ὁ χρόνος αἰρεῖ καὶ κατεργάζεται δύναμιν, εὐμενὴς ὢν σύμμαχος τοῖς δεχομένοις λογισμῷ τὸν καιρὸν αὐτοῦ, τοῖς δ' ἀκαίρως ἐπειγομένοις πολεμιώτατος.

In fact, perseverance is all-powerful ; by it time, in its advances, undermines and is able to destroy the strongest things on earth ; being the best friend and ally to those who use properly the opportunities that it presents, and the worst enemy to those who are rushing into action before it summons them.

See Ramage, pp. 428, 253.

DIFFERENT CONDUCT OF MEN IN PROSPERITY AND ADVERSITY.

Eum. 4.

Τὸ μὲν οὖν εὐτυχεῖν καὶ τοὺς φύσει μικροὺς συνεπικουφίζει τοῖς φρονήμασι, ὥστε φαίνεσθαι τι μέγεθος περὶ αὐτοὺς καὶ ὄγκον, ἐκ πραγμάτων ὑπερεχόντων ἀποβλεπομένους. Ὁ δὲ ἀληθῶς μεγαλόφρων καὶ βέλαιος, ἐν τοῖς σφάλμασι μᾶλλον καὶ ταῖς δυσημερίαις ἀναφέρων, γίνεται κατὰ δόλον.

Prosperity inspires an elevation of mind even in the mean-spirited, so that they shew a certain degree of high-mindedness and chivalry in the lofty position in which fortune has placed them ; but the man who possesses real fortitude and magnanimity will shew it by the dignity of his behaviour under losses, and in the most adverse fortune.

MAN NEITHER SAVAGE NOR UNSOCIAL BY NATURE.

Pomp. 28.

Ἐννοήσας οὖν, ὅτι φύσει μὲν ἄνθρωπος οὐτε γέγονεν, οὐτ' ἐστίν, ἀνήμερον ζῶον, οὐδ' ἀμικτον, ἀλλ' ἐξίσταται, τῇ κακίᾳ παρὰ φύσιν χρώμενος, ἔθεσι δὲ καὶ τόπων καὶ βίων μεταβολαῖς ἐξημεροῦνται, καὶ θηρία, διαίτης κοινωνοῦντα πρασιότερα, ἐκδύεται τὸ ἄγριον καὶ χαλεπὸν.

Being convinced that man is neither by birth nor by disposition a savage, nor of unsocial habits, but only becomes so by indulging in vices contrary to his nature ; yet, even in this case, he may be improved by change of abode, and by a different mode of life, as beasts, that are naturally wild, lay aside their fury when they have been properly trained.

THE NOBLE-MINDED ADDS DIGNITY TO EVERY ACT.

Pomp. 73.

Φεῦ τοῖσι γενναίοισιν ὥς ἅπαν καλόν.

The generous mind adds dignity
To every act, and nothing misbecomes it.

DEAD MEN DO NOT BITE.

Pomp. 78.

Νεκρὸς οὐ δάκνει.

Dead men do not bite.

A STRAW SHEWS HOW THE WIND SETS.

Alexand. 1.

οὐτε ταῖς ἐπιφανεστάταις πράξεσι πάντως ἐνεστί δηλωσις ἀρετῆς, ἢ κακίας, ἀλλὰ πρᾶγμα βραχὺ πολλάκις καὶ ῥῆμα, καὶ παιδιὰ τις, ἐμφασιν ἥθους ἐποίησε μᾶλλον, ἢ μάχαι μυριόνεκροι, καὶ παρατάξεις αἱ μέγισται, καὶ πολιορκίαι πόλεων.

Nor is it always in the most distinguished actions that a man's worth or malicious temper may be most easily discovered; but very often an action of small note, a short expression, or a jest, shall point out a man's real character more clearly than the greatest sieges or the most important battles.

RELIGION AND SUPERSTITION.

Alexand. 75.

Οὕτως ἔρα δεινὸν μὲν ἀπιστία πρὸς τὰ θεῖα, καὶ καταφρόνησις αὐτῶν· δεινὴ δ' αὖθις ἡ δεισιδαιμονία.

So true it is that, though disbelief in religion and contempt of things divine be a great evil, yet superstition is a still greater.

See Ramage, pp. 52, 184.

THE GOOD MAN IN ADVERSITY.

Phoc. 1.

τοσοῦτον δὲ τῇ τύχῃ δοτέον, ἀντιπαττομένη πρὸς τοὺς ἀγαθοὺς ἄνδρας, ἰσχύειν, ὅσον, ἀντὶ τῆς ἀξίας τιμῆς καὶ χάριτος ἐνίοις ψόγους πονηροῦς καὶ διαβολὰς ἐπιφέρουσιν, τὴν πίστιν ἀσθενεστέραν τοιῶν τῆς ἀρετῆς.

When the good and upright are depressed by Fortune, the only real power she exercises over them is that she brings unjust aspersions and slanders upon their character, instead of the honour and esteem in which they ought to be held; and in this way she diminishes the trust which the world ought to have in their virtue.

A PEOPLE IN ADVERSE CIRCUMSTANCES.

Phoc. 2.

Καίτοι δοκοῦσιν οἱ ὄντοι μᾶλλον εἰς τοὺς ἀγαθοὺς ἐξυβρίζειν, ὅταν εὐτυχῶσιν, ὑπὸ πραγμάτων μεγάλων καὶ δυνάμειος ἐπαιρόμενοι.

συμβαίνει δὲ τοῦναντίον. Ἄει γὰρ αἱ συμφοραὶ πικρὰ μὲν τὰ ἤθη καὶ μικρόλυστα καὶ ἀκροσφαλῆ πρὸς ὀργὰς ποιούσι, δύσκολον δὲ τὴν ἀκοήν καὶ τραχείαν, ὑπὸ παντὸς λόγου καὶ ῥήματος τόνον ἔχοντες ἐνοχλουμένην· ὃ δ' ἐπιτιμῶν τοῖς ἐξαμαρτανόμενοις ἐξονειδίζει τὰ δυστυχήματα δοκεῖ, καὶ καταφρονεῖν ὁ παρρησιαζόμενος. Καὶ καθάπερ τὸ μέλι λυκεῖ τὰ τετρωμένα καὶ ἠλκωμένα μέρη τοῦ σώματος, οὕτως πολλάκις οἱ ἀληθινοὶ καὶ νοῦν ἔχοντες λόγοι δάκνουσι καὶ παροξύνουσι τοὺς κακῶς πράττοντας, ἐὰν μὴ προσηγεῖς ὥσι καὶ συνείκοτες.

It is believed by some that when the affairs of a state are prosperous, the people, elated by their power and success, treat good ministers with the greater insolence; but this is a mistake. For misfortunes always irritate their tempers and annoy them; they take fire at trifles, and cannot bear to hear the smallest reproach. He who reproves their faults seems to make them the cause of their own misfortunes, and spirited language is regarded as an insult. And as honey causes wounds and ulcerated sores to smart, so it often happens that expostulation, however full of sense and truth it may be, provokes and alienates those in distress, unless gentleness and tact be shewn in its application.

A PEOPLE IN ADVERSITY.

Phoc. 2.

Καὶ γὰρ ὅμμα φλεγμαῖνον ἥδιστα τοῖς σκιεροῖς καὶ ἀλαμπέσῃ ἐνδιατρίβει χρώμασι, τὰ δ' αὖγην ἔχοντα καὶ ὥς ἀποστρέφεται· καὶ πόλις ἐν τύχαις ἀβουλήτοις γενομένη ψοφοδεὲς καὶ τρυφερόν ἐστι δι' ἀσθένειαν ἀνέχεσθαι παρρησίας, ὅτε μάλιστα δέεται, τῶν πραγμάτων ἀναφορὰν ἀμαρτήματος οὐκ ἔχοντων. Διὸ πάντη σφαλερὸν ἡ τοιαύτη πολιτεία. Συναπόλλυσι γὰρ τὸν πρὸς χάριν λέγοντα, καὶ προαπόλλυσι τὸν μὴ χαρίζομενον.

An eye in a state of inflammation avoids all bright and glaring colours, and loves to rest on what is dark and shady. In the same way a state, when fortune frowns, becomes timid and fearful, not being able to bear the voice of truth, though it is, above all things, necessary and salutary. Wherefore, it is no easy task to govern such a people; for, if the man who tells them the truth falls the first victim, he who flatters them at last perishes with them.

THE WORD OF THE GOOD IS WEIGHTY.

Phoc. 5.

ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς ἀγαθοῦ μυρίους ἐνθυμήμασι καὶ περιόδους ἀντίρροπον ἔχει πλίστιν.

Since a mere word or a simple nod from the good and virtuous possess more weight than the prepared speeches of other men.

See Ramage, p. 437.

DIFFERENT CHARACTERS IN THE SAME MAN.

Phoc. 10.

Ἔστι δ', οἶμαι, χαλεπὸν, οὐ μὴν ἀδύνατον, ὥσπερ οἶνον, καὶ ἀνθρώπων τὸν αὐτὸν ἡδὺν ἅμα καὶ αὐστηρὸν εἶναι· καθάπερ ἕτεροι πάλιν, φαινόμενοι γλυκεῖς, ἀηδέστατοι τοῖς χρωμένοις εἰσι καὶ βλαβερώτατοι.

It is indeed difficult, but, I believe, not impossible, for the same man to be rough and gentle, as some wines are both sweet and sour; and then, again, some men, who have all the appearance of a gentle and kind manner, are worrying and unbearable by those who have to do with them.

WHAT IS GAINED WITH LABOUR IS KEPT LONGEST.

Cat. Min. 1.

Ὁ δὲ καὶ πέφυκεν ἄλλως, τοὺς μὲν εὐφρεῖς ἀναληπτικούς μᾶλλον εἶναι, μνημονικούς δὲ, τοὺς μετὰ πόνου καὶ πραγματείας παραδεχομένους. Γίνεται γὰρ ὅλον ἔγκαυμα τῆς ψυχῆς τῶν μαθημάτων ἕκαστον.

It is usually the case that those who have sharp and ready wits possess weak memories, while that which is acquired with labour and perseverance is always retained longest; for every hard-gained acquisition of knowledge is a sort of annealing upon the mind.

A MAN REQUIRES TO BE BELOVED AS WELL AS ESTEEMED, IF HE IS TO HAVE INFLUENCE OVER OTHERS.

Cat. Min. 9.

Ἀρετῆς γὰρ ἀληθινὸς οὐκ ἐγγίνεται ζῆλος, ἢ δι' ἄκρας τοῦ παραδίδοντος εὐνοίας καὶ τιμῆς. Οἱ δ' ἄνευ τοῦ φιλεῖν ἐπαινοῦντες τοὺς ἀγαθοὺς, αἰδοῦνται μὲν τὴν δόξαν αὐτῶν, οὐ θαυμάζουσι δὲ τὴν ἀρετὴν, οὐδὲ μιμοῦνται.

There is no real desire to imitate virtue, except the person who sets the example be beloved as well as esteemed. Those who praise the good without loving them, only pay respect to their name, admiring their virtuous life without caring to follow their example.

THE HONEST STATESMAN.

Agis. 2.

Ὁ μὲν γὰρ ἀπηκριβωμένος καὶ τελείως ἀγαθὸς οὐδ' ἂν ὧλις δόξης δέοιτο, πλὴν ὅση παροδὸν ἐπὶ τὰς πράξεις διὰ τοῦ πιστεύεσθαι δίδωσι.

The honest and upright statesman pays no regard to the popular voice except with this view, that the confidence it procures him may facilitate his designs, and crown them with success.

MONEY THE SINEWS OF BUSINESS.

Cleom. 27.

Ἄλλ' ὁ πρῶτος τὰ χρήματα νεῦρα τῶν πραγμάτων προσεῖπεν, εἰς τὰ τοῦ πολέμου πράγματα μάλιστα βλέψας τοῦτ' εἰπεῖν ἔοικε.

He who first called money the sinews of business seems more particularly to have had regard to the affairs of war.

See Ramage, p. 19.

CHARACTER OF WEAK MEN.

Cleom. 33.

τῆς ἀσθενείας ἐπιτευνούσης τὴν δειλίαν, καὶ, καθάπερ εἰωθεν ἐν τῷ μηδὲν φρονεῖν, τοῦ πάντα δεδουκέναι καὶ πᾶσιν ἀπιστεῖν ἀσφαλεστάτου δοκούντος εἶναι.

His weakness increased his timidity, as is common with men of weak understandings, and he began to place his safety in jealousy and suspicion.

OUR FORTUNE DEPENDS ON OUR OWN EXERTIONS.

Demosth. 1.

τὴν δ' ἀρετὴν, ὥσπερ ἰσχυρὸν καὶ διαρκὲς φυτὸν, ἐν ἅπαντι βρίζουσαι τόπῳ, φύσεώς τε χρηστῆς καὶ φιλοπόνου ψυχῆς ἐπιλαμβάνομένην. Ὅθεν οὐδ' ἡμεῖς, εἰ τοῦ φρονεῖν, ὥς δεῖ, καὶ βιοῦν ἐλλείπομεν, τοῦτο τῇ συμκρήτῃ τῆς πατρίδος, ἀλλ' αὐτοῖς δικαίως ἀναθήσομεν.

But virtue, like a strong and hardy plant, takes root in any place where it finds an ingenuous nature, and a mind that loves labour. Wherefore, if we do not reach that high position which we desire, we ought not to ascribe it to the obscurity of the place where we were born, but to our own little selves.

See Ramage, p. 33.

POWER TESTS A MAN'S CHARACTER.

Demosth. and Cicer. 3.

Ὁ δὲ δοκεῖ μάλιστα καὶ λέγεται τρέπον ἀνδρὸς ἐπιδεικνύναι καὶ βασιλίζειν, ἐξουσία καὶ ἀρχή, πᾶν πάθος κινουσα, καὶ πᾶσαν ἀποκαλύπτουσα κακίαν.

It is an observation no less just than common, that there is no stronger test of a man's real character than power and authority, exciting, as they do, every passion, and discovering every latent vice.

POPULAR GOVERNMENT.

Dion. 53.

Ἐπερίκει δὲ, τὴν μὲν ἄκρατον δημοκρατίαν, ὡς οὐ πολιτείαν, ἀλλὰ ροσῶλιον οὖσαν πολιτειῶν, κατὰ τὸν Πλάτωνα, κολούειν.

His intention was to keep the democracy within bounds, which cannot be properly called a government, but, as Plato terms it, a warehouse of governments.

THE VAIN AND CONCEITED.

Arat. 1.

Φιλαύτου γὰρ ἀνδρὸς, οὐ φιλοκάλου, παντὸς δὲ βέλτιστον αὐτὸν ἡγείσθαι.

It is the admirer of himself, and not the admirer of virtue, that thinks himself superior to others.

CAUSE OF MISFORTUNES IN A FAMILY.

De Lib. Educ. c. 2.

Ὅταν δὲ κρηκίς μὴ καταβληθῇ γένους
Ὁρθῶς, ἀνάγκη δυστυχεῖν τοὺς ἐκγόνους.

Unless the foundations of a family be properly prepared and laid, those who are sprung from it must necessarily be unfortunate.

THE EVIL DEEDS OF PARENTS WEIGH DOWN THE CHILDREN.

De Lib. Educ. c. 2.

Δουλοὶ γὰρ ἄνδρα, κἄν θρασύσπλαγχνός τις ᾖ,
Ὅταν συνειδῇ πατὴρς ἢ μητὴρς κακὰ.

There is no one, however high-spirited he may be, that does not quail when he thinks of the evil deeds of his parents.

NATURE, LEARNING, AND TRAINING.

De Lib. Educ. c. 4.

Ἡ μὲν γὰρ φύσις ἀνευ μαθήσεως, τυφλὸν ἡ δὲ μάθησις δίχα φύσεως ἑλλειπές ἡ δὲ ἀσκησις χωρὶς ἀμφοῦν, ἀτελής. Ὅσπερ δὲ ἐπὶ τῆς γεωργίας, πρῶτον μὲν ἀγαθὴν ὑπάρχει δεῖ τὴν γῆν, εἶτα δὲ φυτουργόν, ἐπιστήμονα, εἶτα τὰ σπέρματα σπουδαῖα τὸν αὐτὸν τρόπον γῇ μὲν εἰκεν ἡ φύσις, γεωργῷ δὲ ὁ παιδεύων, σπέρματι δὲ αἱ τῶν λόγων ὑποθήκαι καὶ τὰ παραγγέλματα.

Nature without learning is like a blind man; learning without nature is like the maimed; practice without both these is incomplete. As in agriculture a good soil is first sought for, then a skilful husbandman, and then good seed: in the same way nature corresponds to the soil; the teacher to the husbandman; precepts and instruction to the seed.

MOTHERS OUGHT TO SUCKLE THEIR OWN CHILDREN.

De Lib. Educ. c. 5.

Δεῖ δὲ, ὡς ἐγὼ ἂν φαίην, αὐτὰς τὰς μητέρας τὰ τέκνα τρέφειν, καὶ τοῖς ὑπέχειν τοὺς μαστοὺς. Συμπαθέστερόν τε γὰρ θρέψονται, καὶ

διὰ πλείονος ἐπιμελείας, ὥς ἂν ἐνδοθεν, καὶ, τὸ δὴ λεγόμενον ἐξ ὀνύχων ἀπαλῶν ἀγαπᾶσαι τὰ τέκνα. Αἱ τίτθαι δὲ καὶ αἱ τροφοὶ τὴν εὐνοίαν ὑποβολιμαίαν καὶ παρέγγραπτον ἔχουσιν, ἅτε μισθοῦ φιλοῦσαι.

In my opinion mothers ought to bring up and suckle their own children; for they bring them up with greater affection and with greater anxiety, as loving them from the heart, and, so to speak, every inch of them. But the love of a nurse is spurious and counterfeit, as loving them only for hire.

TEACHERS MUST BE OF BLAMELESS LIVES.

De Lib. Educ. c. 7.

Διδασκάλους γὰρ ζητητέον τοῖς τέκνοις, οἱ καὶ τοῖς βίαις εἰσὶν ἀδιδάβλητοι, καὶ τοῖς τρόποις ἀνεπίληπτοι, καὶ ταῖς ἐμπειρίαις ἀριστοὶ. Πηγὴ γὰρ καὶ ρίζα καλοκαγαθίας, τὸ νομίμου τυχεῖν παιδείας. Καὶ καθάπερ τὰς χάρακας οἱ γεωργοὶ τοῖς φυτοῖς παρατιθέασι, οὕτως οἱ νόμμοι τῶν διδασκάλων, ἐπιμελεῖς τὰς ὑποθήκας καὶ παρανέσεις παραπηγνύουσι τοῖς νέοις, ἐν ὁρᾷ τούτων βλαστάνει τὰ ἥθη.

Teachers ought to be sought who are of blameless lives, not liable to be found fault with, and distinguished for learning; for the source and root of a virtuous and honourable life is to be found in good training. And as husbandmen underprop plants, so good teachers, by their precepts and training, support the young, that their morals may spring up in a right and proper way.

THE EYE OF THE MASTER FATTENS THE HORSE.

De Lib. Educ. c. 13.

Κάναυθα δὴ τὸ ῥηθὲν ὑπὸ τοῦ ἱπποκόμου, χάριεν, ὥς οὐδὲν οὕτω πιαίνει τὸν ἵππον ὥς βασιλέως ὀφθαλμός.

In this place we may very properly insert the saying of the groom, who maintained that there was nothing which served to fatten a horse so much as the eye of its master.

TO FIND FAULT WITH A SPEECH IS EASY.

De Rect. Rat. Audiendi, c. 5.

Τὸ μὲν γὰρ ἀντεῖπεν οὐ χαλεπὸν, ἀλλὰ καὶ πάννυ ράδιον, εἰρημένῳ λόγῳ· τὸ δ' ἕτερον ἀνταναστήσαι βελτίονα, παντάπασιν ἐργώδες.

For to find fault with a speech is not difficult—nay, it is very easy; but to put anything better in its place is a work of great labour.

THE TALKATIVE

De Garrulitate, c. 1.

Οἱ δ' ἀδόλεσχοι, οὐδενὸς ἀκούουσιν· αἶψα γὰρ λαλοῦσιν· καὶ τοῦτο ἔστιν κακὸν ἢ ἀσιγήσια τὴν ἀνηκόαν.

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing.

MAN.

De Exilio, c. 5.

‘Ο γὰρ ἄνθρωπος, φυτὸν οὐκ ἔγγειον οὐδὲ ἀκίνητον, ἀλλ’ οὐρανίων ἐστὶν, ὥσπερ ἐκ ρίζης τὸ σῶμα τῆς κεφαλῆς ὀρθὸν ἰστώσης, πρὸς τὸν οὐρανὸν ἀνεστραμμένον.

For man is a plant, not fixed in the earth, nor immovable, but heavenly, whose head, rising as it were from a root upwards, is turned towards heaven.

POLYBIUS

BORN PROBABLY ABOUT B.C. 204—DIED B.C. 122.

POLYBIUS, a celebrated Greek historian, was the son of Lycortas, a native of Megalopolis, in Arcadia, who succeeded Philopœmen in the chief direction of the Achæan League. His character was formed under the eye of Philopœmen; and at the funeral of that general he carried the urn which contained his ashes, B.C. 182. In the war which arose between the Romans and Perseus, king of Macedon, the opinion of Polybius and his father Lycortas was, that the Achæans should observe a strict neutrality; but they were overruled, and the Achæans were implicated in the ruin of Perseus. The Romans demanded a thousand of the principal citizens as hostages, and among these was Polybius, who was allowed to remain in Rome, where he resided for sixteen years, from B.C. 167 to B.C. 151. He became the intimate friend and instructor of Scipio the younger, at that time only eighteen years of age. At last, through the influence of Scipio and Cato, the senate was prevailed to allow the Achæan exiles to return to their country. His principal work was entitled "General History," though it refers more particularly to a space of fifty-three years, from B.C. 220 to B.C. 168, from the commencement of the second Punic war, where the historian Timœus and Aratus of Sicyon had stopped, to the defeat of Perseus, king of Macedon, by the Romans.

KNOWLEDGE OF PAST EVENTS.

i. 1.

διὰ τὸ μηδεμίαν ἐτοιμότεραν εἶναι τοῖς ἀνθρώποις διδρῶσιν, τῆς τῶν προγεγενημένων πράξεων ἐπιστήμης.

Since the knowledge of what has gone before affords the best instruction for the direction and guidance of human life.

See Ramage, pp. 336, 405.

HISTORY.

i. 1.

φάσκοντες, ἀληθινωτάτην μὲν εἶναι παιδείαν καὶ γυμνασίαν πρὸς τὰς πολιτικὰς πράξεις, τὴν ἐκ τῆς ἱστορίας μάθησιν ἑναργεστάτην δὲ καὶ μόνην διδάσκαλον τοῦ δύνασθαι τὰς τῆς τύχης μεταβολὰς γενναίως ὑποφέρειν, τὴν τῶν ἀλλοτρίων περιπετειῶν ὑπόμνησιν.

History furnishes the only proper discipline to educate and train the minds of those who wish to take part in public affairs; and the unfortunate events which it hands down for our instruction contain the wisest and most convincing lessons for enabling us to bear our own calamities with dignity and courage.

See Grocott, p. 170.

TRUTHFULNESS OF THE HISTORIAN.

i. 14.

καὶ γὰρ φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ φιλόπατριν, καὶ συμμισεῖν τοῖς φίλοις τοὺς ἐχθροὺς, καὶ συναγαπᾶν τοὺς φίλους. ὅταν δὲ τὸ ἱστορίας ἦθος ἀναλαμβάνῃ τις, ἐπιλαθέσθαι χρὴ πάντων τῶν τοιούτων· καὶ πολλάκις μὲν εὐλογεῖν καὶ κοσμεῖν τοῖς μεγίστοις ἐπαίνοις τοὺς ἐχθροὺς, ὅταν αἱ πράξεις ἀπαιτῶσι τοῦτο· πολλάκις δὲ ἐλέγχειν καὶ ψέγειν ἐπονειδίστως τοὺς ἀναγκαιοτάτους, ὅταν αἱ τῶν ἐπιτηδευμάτων ἁμαρτίαι τοῦθ' ὑποδεκνύωσιν. Ὡς περ γὰρ ἴων τῶν ὕψων ἀφαιρεθειῶν, ἀχρειοῦται τὸ ὄλον· οὕτως ἐξ ἱστορίας ἀναρριβίσης τῆς ἀληθείας, τὸ καταλειπόμενον αὐτῆς ἀνωφελὲς γίγνεται διήγημα. διὸ περ οὕτε τῶν φίλων κατηγορεῖν, οὕτε τοὺς ἐχθροὺς ἐπαυεῖν ὀκνήσας· οὕτε δὲ τοὺς αὐτοὺς ποτὲ μὲν ψέγειν, ποτὲ δὲ ἐγκωμιάζειν εὐλαβητέον· ἐπειδὴ τοὺς ἐν πράγμασι ἀναστρεφόμενους οὐδ' εὐστοχεῖν αἰεὶ δυνατόν, οὐδ' ἁμαρτάνειν συνεχῶς εἰκός. ἀποστάντες οὖν τῶν πραττόντων, αὐτοῖς τοῖς πραττομένοις ἐφαρμοστέον τὰς πρεπούσας ἀποφάσεις καὶ διαλήψεις ἐν τοῖς ὑπομνήμασι.

It is right for a good man to love his friends and his country, and to hate the enemies of both. But when a man takes upon him to write history, he must throw aside all such feelings, and be prepared, on many occasions, to extol even an enemy, when his conduct deserves applause; nor should he hesitate to censure his dearest and most esteemed friends, whenever their deeds call for

condemnation. For as an animal, if it be deprived of sight, is wholly useless; so if we eliminate truth from history, what remains will be nothing but an idle tale. Now, if we pay a proper regard to truth, we shall not hesitate to stigmatise our friends on some occasions, and to praise our enemies; but it may even be necessary to commend and condemn the same persons, as different circumstances may require. Since it is not to be supposed that those who are engaged in great transactions shall always be pursuing false or mistaken views; nor yet is it probable that their conduct can at all times be free from error. A historian therefore, in all that he relates, should take care to be guided in his judgment by the genuine and real circumstances of every action, without reference to those who may have been engaged in it.

See Ramage, p. 325.

WISE COUNSEL IS BETTER THAN STRENGTH.

i. 35.

Καὶ μὴν τὸ παρ' Εὐριπίδῃ πάλαι καλῶς εἰρησθαὶ δοκοῦν, ὡς ἔν σοφὸν βούλευμα τὰς πολλὰς χεῖρας νικᾷ, τότε δὲ αὐτῶν τῶν ἔργων ἔλαβε τὴν πίστιν.

We may also remark, in this event, the truth of that saying of Euripides, "That one wise counsel is better than the strength of many."

See Ramage, p. 249. Mind.

TWO SOURCES FROM WHICH MAN MAY DERIVE ADVANTAGE.

i. 35.

Δυσὶν γὰρ ὄντων τρόπων πᾶσι ἀνθρώποις τῆς ἐπὶ τὸ βέλτιον μεταθέσεως· τοῦ τε διὰ τῶν ἰδίων συμπτωμάτων, καὶ τοῦ διὰ τῶν ἀλλοτρίων· ἐναργέστερον μὲν εἶναι συμβαίνει τὸν διὰ τῶν ὀκλείων περιπετειῶν, ἀβλαβέστερον δὲ τὸν διὰ τῶν ἀλλοτρίων. διὸ τὸν μὲν οὐδέποθ' ἔκουσίως αἰρετέον, ἔπει μετὰ μεγάλων πόνων καὶ κινδύνων ποιεῖ τὴν διόρθωσιν· τὸν δὲ αἰεὶ θηρευτέον, ἔπει χωρὶς βλάβης ἐστὶ συνιδεῖν ἐν αὐτῷ τὸ βέλτιον. Ἐξ ὧν συνιδόντι, καλλίστην παιδείαν ἡγνέον πρὸς ἀληθινὸν βίον τὴν ἐκ τῆς πραγματικῆς ἱστορίας περιγυνομένην ἐμπειρίαν. μόνῃ γὰρ αὐτῇ χωρὶς βλάβης, ἐπὶ παντὸς καιροῦ καὶ περιστάσεως, κριτὰς ἀληθινούς ἀποτελεῖ τοῦ βελτίους.

For as there are only two sources from which any real advantage can be reaped,—our own misfortunes, and those that have befallen others,—and as the former of these, though it may be the more beneficial, is, at all events, more painful and annoying, it will always be the part of wisdom to prefer the latter, which will alone enable us at all times to perceive what is fit and useful without incurring hazard or anxiety. Hence may be seen the real value of history, which teaches us how we may direct our life, in every event that may happen, upon the truest and most approved models, without being exposed to the dangers and annoyances of other men.

See Ramage, p. 304. Grocott, p. 242. Merry.

IMPORTANT SERVICES EXCITE ILL-WILL.

i. 36.

αἱ γὰρ ἐπιφανεῖς καὶ παράδοχοι πράξεις, βαρεῖς μὲν τοὺς φθόρους, ὀξέας δὲ τὰς διαβολὰς γεννῶσιν· ὥς οἱ μὲν ἐγγύριοι διὰ τε τὰς συγγενείας καὶ τὸ τῶν φίλων πλήθος οἰοί τ' ἂν εἶεν φέρειν· οἱ δὲ ξένοι ταχέως ἐφ' ἑκατέρων τούτων ἡττῶνται, καὶ κινδυνεύουσι.

Great and illustrious deeds are very apt to excite feelings of ill-will and spite, which, though a native of the country, if he be supported by a host of friends and relations, may, perhaps, be able to get the better of, yet foreigners generally sink under such attacks, and are ruined by them.

See Grocott, p. 39. Calumny.

ART OF A GOOD GENERAL.

i. 62.

τοῦ γὰρ αὐτοῦ νομιστέον εἶναι ἡγεμόνος, τὸ δύνασθαι βλέπειν τὸν τε τοῦ νικῆν. ὁμοίως δὲ καὶ τὸν τοῦ λείπεσθαι καιρόν.

For the part of a consummate general is not only to see the way leading to victory, but also when he must give up all hopes of victory.

See Ramage, p. 394.

CHARACTER OF MERCENARIES.

i. 67.

Καρχηδόνιοι γὰρ δεῖ χρώμενοι ποικίλαις καὶ μισθοφορικαῖς δυνάμεσι, πρὸς μὲν τὸ μὴ ταχέως συμφρονήσαντας ἀπειθεῖν, μὴδὲ δυσκαταπλήκτους εἶναι τοῖς ἡγουμένοις, ὁρθῶς στοχάζονται, ποιῶντες ἐκ πολλῶν γενῶν τὴν δύναμιν· πρὸς δὲ τὸ, γενομένης ὀργῆς ἢ διαβολῆς ἢ στάσεως, διδάξαι καὶ πρᾶναι καὶ μεταθεῖναι τοὺς ἡγηγηκότας, ὁλοσχερῶς ἀστοχοῦσιν. οὐ γὰρ ὅλον ἀνθρωπίνῃ χρῆσθαι κακίᾳ συμβαίνει τὰς τοιαύτας δυνάμεις, ὅταν ἀπαξ εἰς ὀργὴν καὶ διαβολὴν ἐμπέσωσι πρὸς τινὰς· ἀλλ' ἀποθηριούσθαι τὸ τελευταῖον, καὶ παραστατικὴν λαμβάνειν διδασιν.

The Carthaginians were in the habit of forming their armies of mercenaries drawn together from different countries; if they did so for the purpose of preventing conspiracies, and of making the soldiers more completely under the control of their generals, they may seem perhaps, in this respect, not to have acted foolishly, for troops of this sort cannot easily unite together in factious counsels. But when we take another view of the question, the wisdom of the proceeding may be doubted, if we consider the difficulty there is to instruct, soften, and subdue the minds of an army so brought together when rage has seized them, and when hatred and resent-

ment have taken root among them, and sedition is actually begun. In such circumstances, they are no longer men but beasts of prey. Their fury cannot be restricted within the ordinary bounds of human wickedness or violence, but breaks out into deeds the most terrible and monstrous that are to be found in nature.

CIVIL WAR.

i. 71.

διὸ καὶ τότε σαφῶς ἔγνωσαν, ἥλικην ἔχει διαφορὰν ξενικὸς καὶ διαπόνητος πόλεμος, ἐμφυλίου στάσεως καὶ ταραχῆς.

Now were they thoroughly convinced that civil dissensions were much more to be dreaded than a war carried on in a foreign country against a foreign enemy.

See Ramage, pp. 71, 188.

MINDS OF MEN LIABLE TO MALIGNANT DISEASES.

i. 81.

Διόπερ εἰς ταῦτα βλέπων, οὐκ ἂν τις εἰπεῖν ὀκνήσειεν, ὥς οὐ μόνον τὰ σώματα τῶν ἀνθρώπων, καὶ τινα τῶν ἐν αὐτοῖς γεννωμένων ἐλκῶν καὶ φυμάτων ἀποθνήσκειν συμβαίνει, καὶ τελῶς ἀσθόνητα γίγνεσθαι· πολλὸν δὲ μάλιστα τὰς ψυχὰς. ἐπὶ τε γὰρ τῶν ἐλκῶν, ἐὰν μὲν θεραπείαν τοῖς τοιοῦτοις προσάγῃ τις, ὑπ' αὐτῆς ἐνιοτε ταύτης ἐρεθιζόμενα, θάττον ποιεῖται τὴν νομὴν· ἐὰν δὲ πάλιν ἀφή, κατὰ τὴν ἐξ αὐτῶν φύσιν φθείροντα τὸ συνεχές, οὐκ ἴσχει παύσαν, ἕως ἂν ἀφανισθῇ τὸ ὑποκείμενον. ταῖς τε ψυχαῖς παραπλησίως τοιαῦται πολλάκις ἐπιφύονται μελανίαι καὶ σηπεδόνες, ὥστε μηδὲν ἀσεβέστερον ἀνθρώπῳ μηδὲ ὀμώτερον ἀποτελεῖσθαι τῶν ζώων. οἷς ἐὰν μὲν συγγνώμην τινὰ προσάγῃς καὶ φιλανθρωπίαν, ἐπιβουλὴν καὶ παραλογισμὸν ἡγούμενοι τὸ συμβαῖνον, ἀπιστότεροι καὶ δυσμενέστεροι γίνονται πρὸς τοὺς φιλανθρωπούντας. ἐὰν δὲ ἀντιτιμωρῇ· διαμιλλώμενοι τοῖς θυμοῖς, οὐκ ἔστι τι τῶν ἀπειρημένων ἢ δεινῶν, ὅποῖον οὐκ ἀναδέχονται, σὺν καλῶς τιθέμενοι τὴν τοιαύτην τόλμαν· τέλος δ' ἀποθνήσκοντες, ἐξέστησαν τῆς ἀνθρωπίνης φύσεως. Τῆς δὲ διαθέσεως ἀρχηγὸν μὲν καὶ μεγίστην μερίδα νομοστέον, ἔθνη μοχθηρὰ καὶ τροφὴν ἐκ παίδων κακὴν· συνεργὰ δὲ καὶ πλείω, μέγιστα δὲ τῶν συνεργῶν, τὰς αἰεὶ τῶν προεστῶτων ὕβρεις καὶ πλεονεξίας.

Whoever meditates on these horrible cruelties will not fail to be satisfied that not only are the bodies of men attacked by corrupt and ulcerous humours, which cannot easily be got rid of, but that the minds of men are equally subject to strange disorders. In the case of ulcerated sores, the very medicines which you apply often only tend to irritate and inflame, quickening the progress of the disease; yet, on the other hand, if the disease be neglected and left to its own course, it infects all the neighbouring parts, and proceeds till the whole body becomes unsound. So it is with the mind, when certain dark and malignant passions get possession of

it, they render men more savage than the beasts themselves. To men in this state, if you shew mercy and kindness, suspecting it to be fraud and artifice, they become more suspicious than before, and regard you with still stronger feelings of aversion. But if you oppose their furious proceedings, there is no crime too horrible for them to perpetrate. They exult and glory in their impieties, and by degrees get rid of every feeling and affection that embellish human nature. There is no doubt but that these disorders chiefly arise from a bad education and evil communications, though there are many other causes which may sometimes assist to bring them on, among which none is so likely to be effectual as the insolent conduct and rapacity of public governors.

See Grocott, p. 84. Disease.

BALANCE OF POWER IN THE WORLD.

i. 83.

οὐδὲ τηλικαύτην οὐδενὶ συγκατασκευάζειν δυναστείαν, πρὸς ἣν οὐδὲ περὶ τῶν ὁμολογουμένων ἐξέσται δικαίων ἀμφισβητεῖν.

Nor ought we ever to allow any growing power to acquire such a degree of strength as to be able to tear from us, without resistance, our natural undisputed rights.

DO NOT CALCULATE ON THE FUTURE.

ii. 4.

Αἰτωλοὶ δὲ, τῇ παραδόξῳ χρησάμενοι συμφορᾷ, πάντας ἐδίδαξαν μηδὲ ποτε βουλευέσθαι περὶ τοῦ μέλλοντος, ὡς ἤδη γεγονότος· μηδὲ προκατελπίζειν βεβαιουμένους ὑπὲρ ὧν ἀκμήν ἐνδεχόμενον ἔστιν ἄλλως γενέσθαι· νέμειν δὲ μερίδα τῷ παραδόξῳ, πανταχῇ μὲν, ἀνθρώπους ὄντας, μάλιστα δ' ἐν τοῖς πολεμικοῖς.

A circumstance which happened to the Ætolians ought to convince us that we ought not to speculate on the future as if it were already past, nor build expectations on events which may eventually turn out very differently from what they seemed at first to promise; but in all human affairs, and especially in those that relate to war, to leave always some room to fortune and to accidents which cannot be foreseen.

See Ramage, p. 100.

CALAMITIES ARISING FROM FORTUNE AND OURSELVES CONTRASTED.

ii. 7.

Τὸ μὲν γὰρ, ἀνθρώπους ὄντας, παραλόγως περιπεσεῖν τινὶ τῶν δεινῶν, οὐ τῶν παθόντων, τῆς τύχης δὲ, καὶ τῶν πραδάντων, ἔστιν ἔγκλημα. τὸ δ' ἀκρίτως καὶ προφανῶς περιβαλεῖν αὐτοὺς ταῖς μεγίσταις συμφοραῖς, ὁμολογούμενον ἔστι τῶν πασχόντων ἀμάρτημα.

διὸ καὶ τοῖς μὲν ἐκ τύχης πταίνουσιν, ἔλεος ἔπεται μετὰ συγγνώμης, καὶ ἐπικουρία· τοῖς δὲ διὰ τὴν αὐτῶν ἀβουλίαν, βρεῖδος καὶ ἐπιτίμησις συνεξακολουθεῖ παρὰ τοῖς εὖ φρονούσιν.

For when man falls into any of those calamities to which human nature is subject, and which could not be guarded against by any care or foresight, the fault is justly attributed to fortune, or some enemy; but when our troubles arise from our foolish and indiscreet conduct, the blame can be imputed only to ourselves. And as unmerited misfortune usually excites the pity of mankind, while it induces them to participate in and aid us in our distresses; so, on the other hand, a clear and evident folly calls for the censure and reproaches of all who regard it in a proper light.

See Ramage, p. 267.

A ROMAN CITIZEN.

ii. 8.

εἶπε γὰρ, ὅτι Ῥωμαῖοι μὲν, ὦ Τεῦτα, κάλλιστον ἔθος ἐστί, τὰ κατ' ἰδίαν ἀδικήματα κούῃ μεταπορεύεσθαι, καὶ βοηθεῖν τοῖς ἀδικουμένοις.

But among the Romans, O queen, it is one of their noblest customs to demand public reparation for private wrongs, and at all times to insist on redress for the injuries done to their subjects.

See Ramage, p. 196.

CHARACTER OF THE GAULS.

ii. 35.

κατὰ δὲ τὰς ἐπιβολὰς καὶ τὴν ἀκρισίαν τοῦ κατὰ μέρος χειρισμοῦ, τελέως εὐκαταφρόνητος· διὰ τὸ μὴ τὸ πλεῖον, ἀλλὰ συλλήβδην ἅπαν τὸ γιγνόμενον ὑπὸ τῶν Γαλατῶν, θυμῷ μᾶλλον ἢ λογισμῷ βραβεύεσθαι.

For the Gauls, I do not say frequently, but even in everything they attempt, are carried forward headlong by their passions, and never listen to the dictates of reason.

See Ramage, pp. 3, 192.

NOTHING WITHOUT A CAUSE.

ii. 38.

χωρὶς γὰρ ταύτης, οὔτε τῶν κατὰ λόγον, οὔτε τῶν παρὰ λόγον εἶναι δοκούτων οὐδὲν οἶόν τε συντελεσθῆναι.

For nothing happens without a cause, not even among those events which seem to be most fortuitous.

See Ramage, p. 54.

FEELINGS OF KINGS.

ii. 47.

τοὺς δὲ βασιλεῖς σαφῶς εἰδὼς, φύσει μὲν οὐδένα νομίζοντας οὔτε ἐχθρὸν οὔτε φίλον, ταῖς δὲ τοῦ συμφέροντος ψήφους ἀεὶ μετροῦντας τὰς ἐχθρας καὶ τὰς φιλίας.

But he recollected, also, that kings entertain feelings neither of enmity nor friendship towards any, but are in both guided solely by what they consider to be their interest.

WRITERS OF HISTORY AND TRAGEDY CONTRASTED.

ii. 56.

τὸ δὲ τῆς ἱστορίας οἰκείον ἅμα καὶ χρήσιμον ἐξεταζέσθω. Δεῖ τοιγαροῦν οὐκ ἐκπλήττειν τὸν συγγραφέα, τερατευόμενον διὰ τῆς ἱστορίας τοὺς ἐντυγχάνοντας, οὐδὲ τοὺς ἐνδεχομένους λόγους ζητεῖν, καὶ τὰ παρεπόμενα τοῖς ὑποκειμένοις ἐξαριθμεῖσθαι, καθάπερ οἱ τραγωδιογράφοι· τῶν δὲ πραχθέντων καὶ ῥηθέντων κατ' ἀλήθειαν αὐτῶν μνημονεύειν πάντας, ἂν πάνυ μέτρια τυγχάνωσι ὄντα. Τὸ γὰρ τέλος ἱστορίας καὶ τραγωδίας, οὐ ταυτὸν, ἀλλὰ τοῦναντίον. ἐκεῖ μὲν γὰρ δεῖ διὰ τῶν πιθανωτάτων λόγων ἐκπλήξαι καὶ ψυχαγωγῆσαι κατὰ τὸ παρὸν τοὺς ἀκούοντας· ἐνθάδε δὲ διὰ τῶν ἀληθινῶν ἔργων καὶ λόγων εἰς πάντα τὸν χρόνον διδάξαι καὶ πείσαι τοὺς φιλομαθοῦντας. ἐπειδήπερ ἐν ἐκείνοις μὲν ἡγνείται τὸ πιθανόν, καὶ ἢ ψεῦδος, διὰ τὴν ἀπάτην τῶν θεωμένων· ἐν δὲ τούτοις τάληθές, διὰ τὴν ὠφέλειαν τῶν φιλομαθοῦντων.

Consider, then, the peculiar character of history, and what is its proper aim. A historian ought not to try, like the writers of tragedy, to astonish and terrify the reader by extraordinary occurrences, nor yet ought he to draw on his imagination for speeches that might have been delivered, nor events that might have happened; but he should be satisfied to give a simple narrative of the speeches actually delivered, and of the events as they occurred, even though they may contain nothing noble or exciting. But the object and scope of tragedy are altogether different from those of history. It is the business of the latter to strike and fascinate the minds of the audience who are listening by such representations as are barely possible; whereas history professes to deliver lessons, from which all ages may derive improvement, by giving a true and accurate account of the speeches and events as they actually took place. In the one, therefore, the probable, though untrue, may be sufficient to guide us to the end in view, which is the delight and amusement of the audience; but the other addresses itself to a nobler object—the instruction and improvement of the human race, and must have truth as its basis.

SOME END IN ALL HUMAN ACTIONS PROPOSED.

iii. 4.

οὐ γὰρ δὴ τοῦτ' εἶναι τέλος ὑποληπτέον ἐν πράγμασιν, οὔτε τοῖς ἡγουμένοις, οὔτε τοῖς ἀποφαινομένοις ὑπὲρ τούτων, τὸ νικῆσαι καὶ ποιῆσθαι πάντα ὑφ' ἑαυτοῦς. οὔτε γὰρ πολεμεῖ τοῖς πέλας οὐδὲις νοῦν ἔχων, ἔνεκεν αὐτοῦ τοῦ καταγωνίσασθαι τοὺς ἀντιταττομένους· οὔτε πλεῖ τὰ πελάγη, χάριν τοῦ περαιωθῆναι μόνον· καὶ μὴν οὐδὲ τὰς ἐμπειρίας καὶ τέχνας αὐτῆς ἔνεκα τῆς ἐπιστήμης ἀναλαμβάνει. πάντες δὲ πράττουσι πάντα, χάριν τῶν ἐπιγυνομένων τοῖς ἔργοις ἡδέων, ἢ καλῶν, ἢ συμφερόντων.

For, certainly, it ought never to be imagined, either by the rulers of states, or by those who are going to give an account of their transactions, that the main object of war is victory, and putting others in subjection to us. No wise man ever makes war merely for the sake of shewing his superiority over his neighbours, nor navigates the sea for the sole purpose of passing from place to place. Nor does he practise an art or science merely to acquire a knowledge of it. In all human actions there is always some end in view, either of pleasure, or honour, or advantage, as the result of our labours.

DIFFERENCE BETWEEN THE CAUSE AND BEGINNING OF AN ACT.

iii. 6.

'Ἄλλ' ἔστιν ἀνθρώπων τὰ τοιαῦτα, μὴ διεληφόντων, ἀρχὴ τί διαφέρει καὶ πόσον διέστηκεν αἰτίας καὶ προφάσεως, καὶ διότι τὰ μὲν ἔστιν πρῶτα τῶν ἀπάντων, ἢ δ' ἀρχὴ τελευταίων τῶν εἰρημένων. Ἐγὼ δὲ παντὸς ἀρχὰς μὲν εἶναι φημὶ, τὰς πρῶτας ἐπιβολὰς καὶ πράξεις τῶν ἤδη κεκριμένων· αἰτίας δὲ, τὰς προκαθηγουμένας τῶν κρίσεων καὶ διαλήψεων· λέγω δ' ἐπιβολὰς καὶ διαθέσεις καὶ τοὺς περὶ ταῦτα συλλογισμοὺς, καὶ δι' ὧν ἐπὶ τὸ κρίναι τι καὶ προθέσθαι παραγιγνόμεθα.

These misconceptions arise from our forgetting that there is a difference between the beginning of a war and its cause and pretext, and that the latter of these are always in order antecedent to the former. To speak correctly, the beginning is the first step towards the execution of any project, after it has been resolved on; but the cause is to be sought previous to the resolution. In fact, it is something that first puts the idea into our heads, and that inclines us, after mature deliberation, to carry it into execution.

A STATESMAN.

iii. 7.

τί γὰρ ὄφελος λατροῦ κάμνουσιν ἀγροῦντος τὰς αἰτίας τῶν περὶ τὰ σώματα διαθέσεων; τί δ' ἀνδρὸς πραγματικοῦ, μὴ δυναμένου

συλλογίζεσθαι, πῶς καὶ διὰ τί καὶ πόθεν ἕκαστα τῶν πραγμάτων τὰς ἀφορμὰς εἰληφεν; οὔτε γὰρ ἐκείνον εἰκὸς οὐδέποτε δεόντως στήσασθαι τὰς τῶν σωμάτων θεραπείας· οὔτε τὸν πραγματικὸν οὐδὲν οἶόν τε κατὰ τρόπον χειρίσαι τῶν προσπιπτόντων, ἀνευ τῆς τῶν προειρημένων ἐπγνώσεως. Διὸ περ οὐδὲν οὕτω φυλακτέον καὶ ζηητέον, ὥς τὰς αἰτίας ἐκάστου τῶν συμβαινόντων. ἐπειδὴ φύεται μὲν ἐκ τῶν τυχόντων πολλὰς τὰ μέγιστα τῶν πραγμάτων, ἰᾶσθαι δὲ ῥᾶστον ἐστὶ παντὸς τὰς πρώτας ἐπιβολὰς καὶ διαλήψεις.

For a statesman who is ignorant of the way in which events have originated, and who cannot tell from what circumstances they have arisen, may be compared to a physician who fails to make himself acquainted with the causes of those diseases which he is called in to cure. They are both equally useless and worthless; for the latter cannot be supposed to be acquainted with the proper means of restoring the body to health, nor can the former be likely to discover the remedies necessary to get the better of the evils that are incident to states. For matters of the greatest importance often take their rise from the most trifling incidents; and it is easier to resist the beginnings of evils than to stop them when they have made considerable progress.

See Ramage, pp. 19, 273.

HYPOCRISY OF MEN.

iii. 31.

Πρὸς μὲν γὰρ τὸ παρὸν δεῖ πῶς ἀρμοζόμενοι, καὶ συνυποκρινόμενοι, τοιαῦτα καὶ λέγουσι καὶ πράττουσι πάντες, ὥστε δυσθεώρητον εἶναι τὴν ἐκδίκου προαίρεσιν, καὶ λίαν ἐν πολλοῖς ἐπισκοπεῖσθαι τὴν ἀλήθειαν.

For all those with whom we live are like actors on a stage; they assume whatever dress and appearance may suit their present purpose, and they speak and act in strict keeping with this character. In this way we find it difficult to get at their real sentiments, or to bring into clear day the truth, which they have hid in a cloud of darkness.

See Ramage, pp. 32, 38, 232, 278.

A MAN OF CONCEIT.

iii. 80.

τὸν δὲ Φλαμίνιον ὀχλοκόπον μὲν καὶ δημαγωγὸν εἶναι τέλειον, πρὸς ἀληθινῶν δὲ καὶ πολεμικῶν πραγμάτων χειρισμὸν οὐκ εὐφύη, πρὸς δὲ τοῖσι καταπεπιστευμένοι τοῖς σφετέραις πράγμασι.

Flaminius was well suited to gain the affections of the populace, and very desirous to stand high in their favour; but he was destitute of all those peculiar talents that are necessary for the conducting of war and actual business, though he entertained a high opinion of his own abilities.

See Ramage, p. 401.

A GENERAL OUGHT TO EXAMINE THE CHARACTER OF HIS
OPPONENT.

iii. 81.

Ὅς εἰ τις οἵεται κυριώτερόν τι μέρος εἶναι στρατηγίας, τοῦ γινῶναι τὴν προαίρεσιν καὶ φύσιν τοῦ τῶν ἐναντίων ἡγεμόνος, ἀγνοεῖ καὶ τετυφῶται.

For every one must confess that there is no greater proof of the abilities of a general than to investigate, with the utmost care, into the character and natural abilities of his opponent.

MEN ASSIMILATED TO THE CLIMATE IN WHICH THEY LIVE.

iv. 21.

θεωροῦντες δὲ τὴν τῶν ἡθῶν αὐστηρίαν, ἥτις αὐτοῖς παρέπεται διὰ τὴν τοῦ περιέχοντος ψυχρότητα καὶ στυγνότητα τὴν κατὰ τὸ πλείστον ἐν τοῖς τόποις ὑπάρχουσαν, ὥ συνεξομοιοῦσθαι πεφύκαμεν πάντες ἄνθρωποι κατ' ἀνάγκην. οὐ γὰρ δι' ἄλλην, διὰ δὲ ταύτην τὴν αἰτίαν, κατὰ τὰς ἐθνικὰς καὶ τὰς ὁλοσχερεῖς διαστάσεις πλείστον ἀλλήλων διαφέροντες ἡμεῖς τε καὶ μορφαῖς καὶ χρώμασι, ἐτι δὲ τῶν ἐπιτηδευμάτων τοῖς πλείστοις.

Looking at their morose and austere manners, which are the necessary consequence of the cold and harsh climate that overhangs the whole of their province, for men are very much in disposition and feelings according to the nature of the country which they inhabit; nor can we attribute it to any other reason than that in the various nations of the world, so far removed from each other, we find so vast a difference in features, complexion, and customs.

EVERY INJURY IS NOT TO BE SUBMITTED TO.

iv. 31.

Ἐγὼ γὰρ, φοβερόν μὲν εἶναι, φημί, τὸ πολεμεῖν, οὐ μὴν οὕτω γε φοβερόν, ὥστε πᾶν ὑπομένειν χάριν τοῦ μὴ προσδέξασθαι πόλεμον. ἐπεὶ τί καὶ θρασύνομεν τὴν Ἰσσηρίαν καὶ παρρήσιαν καὶ τὸ τῆς ἐλευθερίας ὄνομα πάντες, εἰ μὴδὲν ἔσται προυργιαίτερον τῆς εἰρήνης;

For it is my opinion that war is no doubt much to be dreaded, but still not to such a degree that we should be willing to submit to every kind of insult rather than engage in it. For why should we value so highly equality of government, liberty of speech, and the glorious name of freedom, if nothing is to be preferred to peace?

PEACE NOT TO BE PREFERRED TO EVERYTHING.

iv. 31.

οὐδὲ Πινδαρον, τὸν συναποφηνάμενον αὐτοῖς ἀγειν τὴν ἡσυχίαν, διὰ τῶνδε τῶν ποιημάτων·

“Τὸ κοῦν τις ἀσῶν ἐν εὐδρίᾳ τιθεῖς
ἐρευνασάτω μεγαλόδορος ἡσυχίας
τὸ φαῖδρον φάος.”

δόξας γὰρ παραντίκα πιθανῶς εἰρηκεῖναι, μετ’ οὐ πολὺ πάντων αἰσχίστην εὐρέθη καὶ βλαβερωτάτην πεποιημένους ἀπόφασιν. Εἰρήνη γὰρ μετὰ μὲν τοῦ δικαίου, καὶ πρέποντος, κάλλιστόν ἐστι κτήμα καὶ λυσιτελέστατον· μετὰ δὲ κακίας ἢ δουλείας ἐπονειδίστου, πάντων αἰσχίστου καὶ βλαβερώτατον.

Nor can we approve of what Pindar recommends to his fellow-citizens, when he advises them to place all their happiness in peaceful repose, or, as he expresses it in his poetical language,—

“In the radiant splendours of majestic Peace;”

for this plausible and specious advice was found in the end to be not less dishonourable than destructive of the best interests of their country. In short, peace is the greatest of all blessings, if it leaves us in the possession of our honours and lawful rights; but if it is attended with the loss of our national independence, and places a blot on our escutcheon, there is nothing more truly pernicious or fatal to our true interests.

See Ramage, pp. 18, 103, 235, 384, 421.

RASH PROJECTS.

iv. 34.

καὶ μοι δοκεῖ τοῦτ’ ἀληθὲς εἶναι, διότι Πολλάκις τὸ τολμᾶν περιτὸν εἰς ἄνοιαν καὶ εἰς τὸ μηδὲν καταστᾶν εἰώθει.

So true it is, that to engage in reckless and desperate enterprises is most frequently the way to reduce men eventually to utter helplessness, and an inability to make resistance.

See Ramage, p. 286.

WHAT THINGS ARE ALLOWABLE IN WAR.

v. 11.

τὸ μὲν γὰρ παραινεῖσθαι τῶν πολεμίων καὶ καταφθεῖρειν φροῦρια λιμένας, πόλεις, ἀνδρας, ναῦς, καρποὺς, τᾶλλα τὰ τοῖσι παραπλήσια, δι’ ὧν τοὺς μὲν ὑπερναντίους ἀσθενεστέρους ἂν τις ποιῆσαι, τὰ δὲ σφέτερα πράγματα καὶ τὰς ἐπιβολὰς δυναμικώτερας· ταῦτα μὲν ἀναγκάζουσιν οἱ τοῦ πολέμου νόμοι καὶ τὰ τοῦτου δίκαια δρᾶν. τὸ δὲ, μήτε τοῖς ἰδίοις πράγμασι ἐπικουρίαν μέλλοντα μηδ’ ἦντιν’ οἷον παρασκευάζειν, μήτε τοῖς ἐχθροῖς ἐλάττωσιν πρὸς γε τὸν ἐνεστώτα πόλεμον, ἐκ περιττοῦ καὶ ναοὺς, ἅμα δὲ τοῖσι ἀνδράντας, καὶ πᾶσαν δὴ τὴν τοιαύτην κατασκευὴν, λυμαίνεσθαι· πῶς οὐκ ἂν εἴποι τις εἶναι τρόπου καὶ θυμοῦ λυτῶντος ἔργον; Οὐ γὰρ ἐπ’ ἀπωλείᾳ δεῖ καὶ ἀφανισμῷ τοῖς ἀγροῖσιν πολέμειν τοὺς ἀγαθοὺς ἀνδρας, ἀλλ’ ἐπὶ διορθώσει καὶ μεταθέσει τῶν ἡμαρτημένων· οὐδὲ συναναεῖρειν τὰ μηδὲν

ἀδικούντα τοῖς ἡδικοῦσι, ἀλλὰ συσώζῃν μᾶλλον καὶ συνεξαίρεσθαι τοῖς ἀναίτιοις τοὺς δακύντας ἀδικεῖν. Τυράννου μὲν γὰρ ἔργον ἐστὶ τὸ, κακῶς ποιοῦντα, τῷ φόβῳ δεσπόμενους ἀκούσιων, μισούμενων, καὶ μισοῦντα τοὺς ὑποτακτομένους· βασιλέως δὲ, τὸ, πάντας εὖ ποιοῦντα, διὰ τὴν εὐεργεσίαν καὶ φιλανθρωπίαν ἀγαπώμενον, ἐκόντων ἡγεῖσθαι καὶ προστατεῖν.

For the laws of war force us to appropriate to ourselves what belongs to our enemy, to destroy their forts and cities, their ships and harbours, the fruits of their country, with the inhabitants, for the purpose of weakening them, and adding strength to ourselves. Yet when men proceed to wreak their fury on senseless objects, whose destruction will neither be of advantage to themselves, nor in the slightest degree disable their opponent from carrying on the war, especially if they burn the temples of the gods, destroy their statues, and waste their ornamental furniture, what else can we say of such proceedings, except that they are the acts of men devoid of all feelings of propriety, and infected by frenzy? For it is in no way the object of war, at least among men who have just notions of their duty, to annihilate and utterly subvert those from whom they may have received provocation, but only to induce them to amend that in which they have acted amiss—not to involve the innocent and guilty in one common ruin, but rather to save them both. We may also observe, that it is the act of a tyrant only, who hates, and is hated by, his subjects, to exact by force and terror a reluctant and unwilling obedience; while a king, distinguished for his kindness and forbearance, gains the affections of his subjects, who learn to look upon him as their friend and benefactor, and to submit with cheerfulness to his commands.

See Ramage, pp. 191, 76.

CONQUER ENEMIES BY GENEROSITY.

v. 12.

Καὶ μὴν τὸ γε νικῆσαι τοὺς πολεμίους καλοκαγαθία καὶ τοῖς δικαίοις, οὐκ ἐλάττω, μείζω δὲ παρέχεται χρεῖαν τῶν ἐν τοῖς ὅπλοις κατορθωμάτων. οἷς μὲν γὰρ δι' ἀνάγκην, οἷς δὲ κατὰ προαίρεσιν, εἰκουσιν οἱ λειψθέντες. καὶ τὰ μὲν μετὰ μεγάλων ἐλαττωμάτων ποιεῖται τὴν διόρθωσιν· τὰ δὲ χωρὶς βλάβης πρὸς τὸ βέλτιον μετατίθῃ τοὺς ἀμαρτάνοντας. τὸ δὲ μέγιστον, ἐν οἷς μὲν τὸ πλείστον ἐστὶ τῆς πράξεως τῶν ὑποτακτομένων· ἐν οἷς δ' αὐτοτελὴς ἡ νίκη γίγνεται τῶν ἡγουμένων.

When we conquer our enemies by kind treatment, and by acts of justice, we are more likely to secure their obedience than by a victory in the field of battle. For in the one case they yield to necessity; in the other, it is their own free choice. Besides, how often is the victory dearly bought, while the conquest of an enemy by affection may be brought about without expense or loss! And what ought to be particularly observed is, that subjects have

a right to claim a large share in the success that has been obtained by arms, whereas the prince alone reaps all the glory of a victory which is gained by kind treatment.

See Ramage, pp. 47, 327.

FATE OF COURTIER'S.

v. 26.

Βραχείς γὰρ δὴ πάντῳ καιροῖ πάντας μὲν ἀνθρώπους ὡς ἐπίπαν ὑψοῦσι καὶ πάλιν ταπεινοῦσι· μάλιστα δὲ τοὺς ἐν τοῖς βασιλείοις. Ὅντως γὰρ εἰσιν οὗτοι παραπλήσιοι ταῖς ἐπὶ τῶν ἀβακίων ψήφοις. ἐκεῖναί τε γὰρ κατὰ τὴν τοῦ ψηφίζοντος βούλησιν, ἔρτι χαλκοῦν, καὶ παρανίκα τάλαντον ἰσχοῦσιν· ὁ τε περὶ τὰς αὐλὰς κατὰ τὸ τοῦ βασιλέως νεῦμα μακάριοι, καὶ παρὰ πόδας ἔλεενοι γίγνονται.

For the rapidity with which men, in all the various positions of life, rise and fall is very marked; but this is chiefly seen in those who are attached to the courts of kings. For as the counters which are employed in calculation assume their particular value at the will of the man who casts up the account,—sometimes representing a talent, sometimes a farthing,—so courtiers are rich and prosperous, wretched and in poverty, at the nod of their prince.

See Ramage, pp. 137, 138, 361.

A WORK BEGUN IS HALF DONE.

v. 32.

Οἱ μὲν γὰρ ἀρχαῖοι τὴν ἀρχὴν ἡμῶν τοῦ παντὸς εἶναι φάσκοντες, μεγίστην καρῆνουν ποιείσθαι σπουδὴν ἐν ἐκαστοῖς ὑπὲρ τοῦ καλῶς ἀρξασθαι.

For when the ancients said that a work begun was half done, they meant that we ought to take the utmost pains in every undertaking to make a good beginning.

EXECUTION, AND NOT WORDS.

v. 33.

Τοῦτου δ' ἐστὶν αἴτιον, ὅτι τὸ μὲν τῷ λόγῳ τῶν μεγίστων ἔργων ἀντιποιήσασθαι, τελείως ἐστὶ ράδιον· τὸ δὲ τοῖς πράγμασι ἐφικέσθαι τινὸς τῶν καλῶν, οὐκ εὐμαρές. διὸ καὶ τὸ μὲν ἐν μέσῳ κείται, καὶ πᾶσι κοινόν, ὡς ἔπος εἰπεῖν, τοῖς μόνον τολμᾶν δυναμέτοις ὑπάρχει· τὸ δὲ καὶ λίαν ἐστὶ σπάνιον, καὶ σπανίως συνεξέδραμε κατὰ τὸν βίον.

For the truth is, that as nothing is more easy than to bind one's self by words to enter on the most daring enterprises, so there is nothing more difficult than to bring them to a successful result. For the former only requires that a man should have sufficient confidence; while success depends on qualities which few possess, and is very rarely reached in life.

EFFECTS OF PENURY.

v. 93.

διόπερ ἦν ἀμφισβητήσεως, φιλοτιμίας, ὀργῆς τῆς ἐν ἀλλήλοις, πάντα πλήρη. τοῦτο γὰρ δὴ φιλεῖ γίγνεσθαι, καὶ περὶ τὰ κοινὰ πράγματα, καὶ περὶ τοὺς κατ' ἴδιαν βίους, ὅταν ἐλλίπωσιν αἱ χορηγίαι τὰς ἐκδῶτων ἐπιβολάς.

Wherefore, there arose disputes, jealousy, and heart-burnings—a state of things which generally takes place, not only in great empires, but among private individuals, when they are depressed by poverty, and are without the means of carrying their designs into effect.

See Ramage, p. 161.

BEST FORM OF GOVERNMENT.

vi. 3.

δῆλον γὰρ, ὡς ἀρίστην μὲν ἡγητέον πολιτείαν τὴν ἐκ πάντων τῶν προειρημένων ἰδιωμάτων συνεστῶσαν.

For that form of government is, no doubt, to be considered the best which is composed of all the three now mentioned—namely, royalty, aristocracy, and democracy.

See Ramage, p. 70.

THE USUAL END OF A DEMOCRATICAL GOVERNMENT.

vi. 9.

συνειθισμενον γὰρ τὸ πλῆθος ἐσθλεῖν τὰ ἀλλότρια, καὶ τὰς ἐλπίδας ἔχειν τοῦ ζῆν ἐπὶ τοῖς τῶν πέλας, ὅταν λάβῃ προστάτην μεγάλῳ φρονᾷ καὶ τολμηρῶν, ἐκκλειόμενον δὲ διὰ πένιαν τῶν ἐν τῇ πολιτείᾳ τιμίων· τότε δὴ χειροκρατίαν ἀποτελεῖ. καὶ τότε συναθροϊζόμενον ποιεῖ σφαγὰς, φυγὰς, γῆς ἀναδασμούς· ἕως ἂν, ἀποτεθῇρωμένον, πάλιν εὐρὴν δεσπότην καὶ μόναρχον.

For when the people are accustomed to gain their livelihood without labour, and to live at the expense of others, and when at that moment some bold and enterprising leader makes his appearance, who has been prevented from taking part in public affairs by his poverty, it is then that we see a beautiful example of the character of the multitude: they run together in tumultuous assemblies, and commit all kinds of violence, ending in assassinations, banishments, and seizure of private property, till, being brought at last to a state of savage anarchy, they once more find a master, and submit themselves to arbitrary sway.

See Ramage, pp. 68, 234, 69.

HOW EACH FORM OF GOVERNMENT DEGENERATES.

vi. 10.

καθάπερ γὰρ σιδήρῳ μὲν ἰὸς, ξύλοις δὲ θρίπτες καὶ τερηδόνες συμφυεῖς εἰσι λύμαι, δι' ὧν, κἄν πάσας τὰς ἐξωθεν διαφύγωσι βλάβας, ὑπ' αὐτῶν φθειρονται τῶν συγγενομένων· τὸν αὐτὸν τρόπον καὶ τῶν πολιτειῶν συγγίγνεται κατὰ φύσιν ἐκάστη καὶ παρέχεται τις κακία· βασιλεία μὲν ὁ μοναρχικὸς λεγόμενος τρόπος, ἀριστοκρατία δὲ ὁ τῆς ὀλιγαρχίας, δημοκρατία δὲ ὁ θηριώδης καὶ χειροκρατικὸς.

For as rust is the canker of iron, and worms destroy wood, and as these substances, even though they may escape a violent end, at last fall a prey to the decay that is, as it were, natural to them; in the same manner, likewise, in every kind of government there is a particular vice inherent in it, which is attached to its very nature, and which brings it to a close. Thus royalty degenerates into tyranny, aristocracy into oligarchy, and democracy into savage violence and anarchy.

See Ramage, p. 69.

RELIGION USED TO TERRIFY THE VULGAR.

vi. 55.

ἐπεὶ δὲ πᾶν πλῆθος ἐστὶν ἐλαφρὸν καὶ πλήρες ἐπιθυμιῶν παρανόμων, ὀργῆς ἀλόγου, θυμοῦ βιαίου· λείπεται, τοῖς ἀδύλοις φόβοις καὶ τῇ τοιαύτῃ τραγωδίᾳ τὰ πλῆθη συνέχειν. Διόπερ οἱ παλαιοὶ δοκοῦσι μοι τὰς περὶ θεῶν ἐννοίας, καὶ τὰς ὑπὲρ τῶν ἐν ἔδῳ διαλήψεις οὐκ εἰκῇ, καὶ ὥς ἔτυχεν, εἰς τὰ πλῆθη παρεισαγαγεῖν· πολλοὶ δὲ μᾶλλον οἱ νῦν εἰκῇ καὶ ἀλόγως ἐκβάλλουσιν αὐτά.

But since the great mass of a people are fickle and inconstant, full of unruly desires, passionate, and reckless of consequences, there is no other way left to curb them than by filling them with horrible imaginings, and by the pageantry of terrifying myths. The ancients, therefore, did not, in my opinion, act unwisely, nor without sufficient reason, when they implanted such notions of the gods, and a belief in punishments in another world; but those of the present day are much rather to be accused of folly, who try to extirpate all such opinions.

See Ramage, pp. 52, 216.

GOVERNMENT OF THE MULTITUDE IS THE GREATEST OF ALL EVILS.

vi. 57.

"Ὅταν γὰρ, πολλοὺς καὶ μεγάλους κινδύνους διωσαμένη πολιτεία, μετὰ ταῦτα εἰς ὑπεροχὴν καὶ δυναστείαν ἀδύητον ἀφίκηται· φανερόν, ὥς, εἰσοικισμένης εἰς αὐτὴν ἐπὶ πολλὴ εὐδαιμονίας, συμβαίνει, τοὺς μὲν βίους γίγνεσθαι πολυτελεστέους, τοὺς δ' ἄνδρας φιλονεικοτέρους τοῦ δέοντος περὶ τε τὰς ἀρχάς, καὶ τὰς ἄλλας ἐπιβολάς. ὧν προ-

βαινόντων ἐπὶ πλεόν, ἀρξεί μὲν τῆς ἐπὶ τὸ χεῖρον μεταβολῆς ἡ φιλαρχία, καὶ τὸ τῆς ἀδοξίας ὄνειδος· πρὸς δὲ τούτοις ἡ περὶ τοὺς βίους ἀλαζονεία καὶ πολυτέλεια. λήφεται δὲ τὴν ἐπιγραφὴν τῆς μεταβολῆς ὁ δῆμος, ὅταν ὑφ' ὧν μὲν ἀδικεῖσθαι δόξη διὰ τὴν πλεονεξίαν, ὑφ' ὧν δὲ χαυνωθῇ κολακεύμενος διὰ τὴν φιλαρχίαν. τότε γὰρ ἐξοργισθεῖς, καὶ θυμῷ πάντα βουλευόμενος, οὐκ ἔτι θελήσει πειθαρχεῖν, οὐδ' ἴσον ἔχειν τοῖς προστάσι, ἀλλὰ πᾶν καὶ τὸ πλείστον αὐτός. οὐ γανομένου, τῶν μὲν ὀνομάτων τὸ κάλλιστον ἡ πολιτεία μεταλήφεται, τὴν ἐλευθερίαν καὶ δημοκρατίαν· τῶν δὲ πραγμάτων τὸ χεῖριστον, τὴν ὀχλοκρατίαν.

For when a state, after having gone through many and great dangers, reaches to the highest pinnacle of power, and reigns with undisputed sway, it cannot be otherwise than that luxury and expensive habits should be developed, and that men should indulge in ambitious projects, and be desirous to acquire the high dignities of state. And as these evils are apt to increase, the appetite for power grows on what it feeds upon, and men feel ashamed that any of their fellow-citizens should in any way surpass them. Hence arise all those vices which are the natural result of luxury and overbearing arrogance. Then the people step in, and give the finishing stroke to the change in the form of government, finding themselves oppressed by the grasping nature of some, and their vanity flattered by the ambitious views of others. For, fired with rage, and giving full play to their evil passions, they are no longer willing to submit to control, and to share with their rulers the administration of affairs, but insist on having everything subject to their authority. The invariable result of such a state of things is, that the government indeed assumes the noblest of all names, that of a free and popular state, but becomes, in truth, the most execrable of all—the dominion of the mob.

See Ramage, pp. 68, 234, 200.

SECRECY RECOMMENDED.

ix. 13.

Ἔστι δ' ἀρχὴ μὲν τῶν προειρημένων τὸ σιγᾶν, καὶ μήτε διὰ χαρὰν, παραδόξου προφαινομένης ἐλπίδος, μήτε διὰ φόβον, μήτε διὰ συνήθειαν, μήτε διὰ φιλοστοργίαν, μεταδιδόναι μηδενὶ τῶν ἐκτός· αὐτοῖς δὲ κοινωποῦσθαι τούτοις, ὧν χωρὶς οὐχ οἶόν τε τὸ προτεθὲν ἐπὶ τέλος ἀγαγεῖν, καὶ τούτοις μὴ πρότερον, ἀλλ' ὅταν ὁ τῆς ἐκείνου χρείας καιρὸς ἐπαναγκάζῃ. χρὴ δὲ σιγᾶν μὴ μόνον τῇ γλῶττι, πολὺ δὲ μάλλον τῇ ψυχῇ. Πολλοὶ γὰρ ἤδη, κρύψαντες τοὺς λόγους, ποτὲ μὲν δι' αὐτῆς τῆς ἐπιφάσεως, ποτὲ δὲ καὶ διὰ τῶν πραττομένων, φανε-
ρὰς ἐποίησαν τὰς ἐαυτῶν ἐπινοίας.

Now, of all the precautions that have been mentioned, the first that the general of an army ought to attend to is secrecy. He ought to take care that his designs be not disclosed by his countenance betraying the joyful expectation of success, or the sadness

of defeat, nor yet by feelings of friendship or affection for those around him. He should communicate his intentions to none except to those without whose assistance his plans cannot be carried into execution, and not even to them till the time when their services are required make it necessary that they should be made acquainted with them. Nor should the tongue only be silent but still more must the mind itself be on its guard; for it has often happened that many, who have a strict watch over their tongue, have betrayed their intentions by some external signs, and sometimes by their actions.

See Ramage, pp. 394, 347.

FAVOURITES OF FORTUNE.

x. 2.

Οἱ μὲν οὖν ἄλλοι πάντες αὐτὸν ἐπιτυχὴ τινα, καὶ τὸ πλεῖον ἀεὶ παραλόγως καὶ ταῦτομάτῃ κατορθοῦντα τὰς ἐπιβολὰς παρεισάγουσι νομίζοντες, ὥσπερ θειοτέρους εἶναι καὶ θαυμαστοτέρους τοὺς τοιοῦτους ἀνδρας τῶν κατὰ λόγον ἐν ἐκάστοις πραττόντων ἄγνοοῦντες, ὅτι τὸ μὲν ἐπαινετὸν, τὸ δὲ μακαριστὸν εἶναι συμβαίνει τῶν προειρημέτων. καὶ τὸ μὲν κοινὸν ἐστὶ καὶ τοῖς τυχοῦσι, τὸ δ' ἐπαινετὸν μόνον ἴδιον ὑπάρχει τῶν εὐλογιστῶν καὶ φρένας ἔχόντων ἀνδρῶν, οὓς καὶ θεωτάτους εἶναι καὶ προσφιλεστάτους τοῖς θεοῖς νομιστέον.

These writers, then, have all agreed in representing Scipio as one of those favourites of fortune who bring all their schemes to a happy end by a random thought, and, according to all appearance, by running counter to all the rules of reason. They regard such men as more immediately under the inspiration of Heaven, and more deserving of our admiration than those who carry out their plans in strict consonance with rational principles, forgetting all the while that in the one case men truly merit praise, while in the other all that can be said of them is that they are fortunate. The most vulgar and commonplace of men may be fortunate, but the other are distinguished for their high mental qualities. These are the men who approach nearest to the Divine Being, and are in highest favour with the gods.

DIVINE IMPULSE.

x. 5.

Οἱ γὰρ μὴ δυνάμενοι τοὺς καιροὺς, μηδὲ τὰς αἰτίας καὶ διαθέσεις ἐκάστων ἀκριβῶς συνθεωρεῖν, ἢ διὰ φαυλότητα φύσεως, ἢ δι' ἀπειρίαν καὶ ῥαθυμίαν, εἰς θεοὺς καὶ τύχας ἀναφέρουσι τὰς αἰτίας τῶν δι' ἀρχήναιον ἐκ λογισμοῦ καὶ προνοίας ἐπιτελουμένων.

For those who are unable, either from lack of mental capacity, or imperfect knowledge, or indolent habits, to discern clearly the right time for action, the causes and probable course of events, are very apt to attribute to the gods and fortune what is after all the result of sound sense and the proper use of our rational faculties.

MANY KNOW TO CONQUER, FEW TO USE THEIR VICTORY
WITH ADVANTAGE.

x. 36.

Μεγάλου γὰρ ὄντος, ὥς πλεονάκις ἡμῖν εἴρηται, τοῦ κατορθοῦν ἐν πράγμασι, καὶ περιγίγνεσθαι τῶν ἐχθρῶν ἐν ταῖς ἐπιβολαῖς· πολλῷ μείζονος ἐμπειρίας προσδεῖται καὶ φυλακῆς, τὸ καλῶς χρῆσασθαι τοῖς κατορθώμασι. διὸ καὶ πολλαπλασίους ἂν εὖροι τις τοὺς ἐπὶ προτερημάτων γεγονότας, τῶν καλῶς τοῖς προτερήμασι κεκρημένων.

For, as we have often observed, it is no doubt a great thing to be successful in our undertakings, and to defeat our enemy in the field of battle; but it is a proof of greater wisdom, and requires more skill, to make a good use of victory. For many know how to conquer; few are able to use their conquest aright.

POWER OF A MAN IN HIGH AUTHORITY.

xi. 10.

Οὕτως εἰς λόγος, εὐκαίρως ρηθεὶς ὑπ' ἀνδρὸς ἀξιολύτου, πολλάκις οὐ μόνον ἀποτρέπει τῶν χειρίστων, ἀλλὰ καὶ παρορμᾷ πρὸς τὰ κάλλιστα τοὺς ἀνθρώπους. ὅταν δὲ καὶ τὸν ἴδιον βίον ἀκόλουθον εἰσφέρηται τοῖς εἰρημένοις ὁ παρακαλῶν, ἀνάγκη λαμβάνειν τὴν πρώτην πίστιν τὴν παραίνεσιν.

Thus an admonition, when it comes at the proper moment, from the lips of a man who enjoys the respect of the world, is often able not only to deter men from the commission of crime, but leads them into the right path. For when the life of a speaker is known to be in unison with his words, it is impossible that his advice should not have the greatest weight.

See Ramage, p. 437.

CHARACTER OF THE MULTITUDE.

xi. 29.

ταῦτα δ' ἐστὶ, διότι πᾶς ὄχλος εὐπαραλόγιστος ὑπάρχει, καὶ πρὸς πᾶν εὐάγωγος. ὅθεν αἰεὶ τὸ παραπλήσιον πάθος συμβαίνει περὶ τε τοὺς ὄχλους καὶ τὴν θάλατταν. καθάπερ γὰρ κἀκείνης ἡ μὲν ἴδια φύσις ἐστὶν ἀβλαβῆς τοῖς χρωμένοις καὶ στάσιμος, ὅταν δ' εἰς αὐτὴν ἐμπέσῃ τὰ πνεύματα βίῃ, τοιαύτη φαίνεται τοῖς χρωμένοις, οἷοι τιπες ἂν ὦσαν οἱ κυκλοῦντες αὐτὴν ἀνεμοὶ· τὸν αὐτὸν τρόπον καὶ τὸ πλήθος αἰεὶ καὶ φαίνεται καὶ γίγνεται πρὸς τοὺς χρωμένους, οἷους ἂν ἔχοι προστάτας καὶ συμβούλους.

The multitude is easily led astray, is moved in every direction by the smallest force, so that the agitations of the mob and the sea have a wonderful resemblance to each other. For as the latter is in its nature calm, and exhibits no appearance of danger to the eye till some violent hurricane agitates its surface, when it becomes fierce as the winds themselves; in the same way the

multitude is swayed and guided in its actions according to the temper and character of its leaders and advisers.

See Ramage, pp. 15, 196, 199, 113, 388. Grocott, p. 286.

AVARICE.

xiii. 2.

Καθάπερ ἐπὶ τῶν ὑδροπικῶν οὐδέποτε ποιεῖ παύσαν οὐδὲ κόρον ἡ τῶν ἐξωθεν ὑγρῶν παράθεσις, ἐὰν μὴ τὴν ἐν αὐτῷ τῷ σώματι διάθεσιν ὑγιάσῃ τις· τὸν αὐτὸν τρόπον οὐδὲ τὴν πρὸς τὸ πλείον ἐπιθυμίαν ὁδὸν τε κορέσαι, μὴ οὐ τὴν ἐν τῇ ψυχῇ κακίαν λόγῳ τιμὴ διορθώμενον.

As in the case of those who are afflicted with dropsy, no external application is able to take away or allay the thirst, unless some internal change has been produced by proper remedies; in the same way, also, the desire of gain can never be satiated unless the vicious inclinations of the mind have been got rid of by reason.

See Ramage, pp. 32, 329, 85.

FORCE OF TRUTH.

xiii. 5.

Καὶ μοι δοκεῖ μεγίστην θεὸν τοῖς ἀνθρώποις ἡ φύσις ἀποδείξαι τὴν Ἀλήθειαν, καὶ μεγίστην αὐτῇ προσθεῖναι δύναμιν. πάντων γοῦν αὐτὴν καταγωνιζομένων, ἐνίοτε δὲ καὶ πασῶν τῶν πιθανοτήτων μετὰ τοῦ ψεύδους ταπτομένων· οὐκ οἶδ' ὅπως αὐτὴ δι' αὐτῆς εἰς τὰς ψυχὰς εἰσδύεται τῶν ἀνθρώπων· καὶ ποτὲ μὲν παραχρήμα δεικνυσὶ τὴν αὐτῆς δύναμιν, ποτὲ δὲ πολλὸν χρόνον ἐπισκοτισθεῖσα, τέλος αὐτὴ δι' ἑαυτῆς ἐπικρατεῖ, καὶ καταγωνίζεται τὸ ψεῦδος.

For my own part, I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all, and oftentimes has drawn up against her the plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in meridian splendour, and conquers by her innate force the falsehood with which she has been oppressed.

See Ramage, pp. 14, 193, 372. Grocott, p. 412.

WANT OF PERSEVERANCE IN MAN.

xiv. 28.

Ταῦτα μὲν οὖν προήχθην εἰπεῖν, διὰ τὸ, τινὰς μὲν πρὸς τῷ τέρματι, καθάπερ οἱ κακοὶ τῶν σταδίων, ἐγκαταλιπεῖν τὰς ἑαυτῶν προθέσεις, τινὰς δ' ἐν τούτῳ μάλιστα νικᾶν τοὺς ἀντιπάλους.

For some men, like unskilful jockeys, give up their designs when they have almost reached the goal; while others, on the

contrary, obtain a victory over their opponents, by exerting, at the last moment, more vigorous efforts than before.

See Ramage, p. 109.

SELF-ACCUSING CONSCIENCE.

xviii. 26.

Οὐδείς γὰρ οὕτως οὐδὲ μᾶλλον ἐστὶ φοβερὸς, οὔτε κατήγορος δεινός,
ὥς ἡ σύνεσις ἢ ἐγκατοικοῦσα ταῖς ἐκδότων ψυχαῖς.

There is no witness so terrible, no accuser so powerful, as conscience, that dwells in the breast of each.

See Ramage, pp. 2, 15, 16, 178, 255, 299. Grocott, p. 58.

SOPHOCLES

BORN B.C. 496—DIED B.C. 406.

SOPHOCLES, the celebrated tragic poet, was a native of the Attic village of Colonus; born five years before the battle of Marathon, about thirty years younger than Æschylus, and fifteen years older than Euripides. His father's name was Sophilus or Sophillus; but what was his condition in life is a matter of which we have no certain knowledge. At all events, the young Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. His first appearance as a dramatist took place in B.C. 468, when he gained the first prize in competition with the veteran Æschylus; and from that time Sophocles held the supremacy of the Athenian stage. Family dissensions troubled his last years. One of his sons summoned his father before the magistrates, on the charge that his mind was affected by old age. As his only reply, Sophocles answered, "If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles." He then read from the magnificent *parados* to his unpublished play, "Œdipus at Colonus," beginning,—

"Εὐπρω, ξέρε, τᾷσδε χῶρας,"

and when he had finished, the judges dismissed the case, and rebuked the ungrateful prosecutor. The poet was allowed to pass the remainder of his days in peace. He died at the extreme age of ninety.

DOING GOOD IS THE TASK OF MAN.

Æd. Tyr. 314.

ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχει τε καὶ δύναϊτο κάλλιστος πόνων.

To exert his power
In doing good is man's most glorious task.

THE HONEST CONTRASTED WITH THE BASE.

Æd. Tyr. 609.

οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὐτῷ βλοστον, δὴ πλείστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσῃ τὰδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνώσῃς μὴ.

The just not lightly deem
The base man honest, or the honest base;
For he that throws a faithful friend away
Doth himself equal wrong, as if he threw
His life away, which is most dear to him.
This thou wilt know in time; for time alone
Shews a just man; the base a day unveils.

QUICK DECISION IS UNSAFE.

Æd. Tyr. 617.

Φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
Quick resolves are oft unsafe.

THE WISE GATHER WISDOM FROM THE PAST.

Æd. Tyr. 916.

Ἐννοῦς τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
The wise from the past right judgment forms
Of later oracles.

LIFE AN AIRY DREAM.

Æd. Tyr. 1184.

Ἰὼ γενεαὶ βροτῶν,
ὥς ὑμᾶς ἴσα καὶ [τὸ] μὴδὲν ζώσας ἐναριθμῶ.
τίς γάρ, τίς ἀνὴρ πλέων
τᾶς εὐδαιμονίας φέρει
ἢ τοσούτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλῖναι;

Ye race of mortals, what your state?
 Life I an airy nothing deem;
 For what, ah! what your happiest fate
 More than light fancy's high-wrought dream?
 How soon those baseless dreams decay,
 And all the glittering visions melt away!

WE KNOW NOT WHAT A DAY MAY BRING FORTH.

Æd. Col. 566.

ἔπει
 ἔξοιδ' ἀνὴρ ὦν, χῶτι τῆς ἐς αἰῶν
 οὐδὲν πλεον μοι σοῦ μέτεστω ἡμέρας.

For I know,
 Being a man, not more than thine my power
 To rule th' events to-morrow may bring forth.

See Ramage, p. 380. Prov. xxvii. 1.

TIME CHANGES EVERYTHING.

Æd. Col. 607.

ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ καθθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
 φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος,
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
 καὶ πνεῦμα ταῦτ' οὐ ποτ' οὐτ' ἐν ἀνδράσω
 φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται καθθις φίλα.

O friendly son of Ægeus, to the gods
 Alone is given exemption from old age
 And death; all else th' all-powerful hand of time
 Crumbles to dust. The vigour of the earth,
 The vigour of the body, wastes away;
 Faith withers to the root, and Perfidy
 Puts forth fresh branches. So in men, in states
 Leagued now in friendship, the same spirit long
 Never remains; but what is grateful now,
 Instant to some, to some in distant time,
 Becomes detested, then delights again.

WHERE THE CAUSE IS JUST, THE WEAK CONQUERS THE
 STRONG.

Æd. Col. 880.

τοῖς τοι δίκαιοις χῶ βραχύς νικᾷ μέγαν.
 In a just cause, the weak subdue the strong.

THE DEAD FEEL NO RESENTMENT.

Œd. Col. 945.

θυμοὶ γὰρ οὐδὲν γῆρας ἔσται ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδὲν ὄλεος ἀπτεται.

For the force
 Of rage is not abated but by death ;
 The dead feel no resentment.

THE HUNTER TAKEN IN HIS OWN TOILS.

Œd. Col. 1025.

γνώθι δ' ὡς ἔχων ἔχῃ,
 καὶ σ' εἴλε θηρώσθ' ἡ τύχη· τὰ γὰρ δόλῳ
 τῷ μὴ δίκαιῳ κτήματ' οὐχὶ σώζεται.

And know that thou art seized,
 As thou hast seized—the hunter fortune takes
 In his own toils ; for things by fraud obtain'd,
 And unjust violence, abide not long.

SMALL CIRCUMSTANCES OFTEN IMPORTANT.

Œd. Col. 1152.

σμικρὸς μὲν εἶπεν, ἄξιός δὲ θαυμάσαι.
 πρᾶγος δ' ἀτίθειν οὐδὲν ἀνθρώπων χρεών.

Things of small semblance oft with import high
 Are pregnant ; prudence slights no circumstance.

NEVER TO BE BORN, OR EARLY DEATH, IS BEST.

Œd. Col. 1225.

Μὴ φῦναι τὸν ἅπαντα νικᾷ λόγος· τὸ
 δ', ἐπεὶ φανῇ,
 βῆναι κείμεν ὅθεν περ ἦκει
 πολὺ δεύτερον ὡς τάχιστα.
 ὡς εἴτ' ἂν τὸ νέον παρῇ
 κόυφας ἀφροσύνας φέρον,
 ταῖς πλάγχθη πολύμοχθος ἔξω, τίς οὐ
 καμάτων ἐνι ;
 φόνοι, στάσεις, ἔρις, μάχαι
 καὶ φθόρος· τὸ τε κατὰ μιν
 ἐπιλέλογχε
 πύματον ἀκρατὲς ἀπροσόμιλον
 γῆρας ἀφίλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.

Not to be born, is Heaven's first grace ;
 If born, extinguish'd soon the vital flame,
 Back to return whence late he came,
 Is Heaven's next blessing to man's wretched race.

Youth comes, and with him leads a train
 Of idle follies, pleasures vain;
 Thence rugged Toil attends his mazy way,
 And Misery marks him for her prey,
 Sedition, Envy, Murder, Passion, Strife,
 Spread horror o'er his path of life;
 These to the hated mansion lead,
 Where cheerless, friendless Age reclines his drooping head.
 See Ramage, p. 298.

HIGH OFFICE TRIES A MAN.

Antig. 175.

ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.

But who can penetrate man's secret thoughts,
 The quality and temper of his soul,
 Till by high office put to frequent proof,
 And execution of the laws?

REWARDS OFT LEAD TO RUIN.

Antig. 221.

ἀλλ' ὅπ' ἐλπιδῶν
 ἀνδρας τὸ κέρδος πολλάκις διώλεσεν.

But oft rewards
 With treacherous hope bold men to ruin lead.

GOLD.

Antig. 295.

οὐδὲν γὰρ ἀνθρώποισιν οἷον ἀργυρος
 κακὸν νόμισμ' ἐβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τὸ δ' ἀνδρας ἐξανίστησιν δόμων·
 τὸ δ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.

For never sprang device that teem'd like gold
 With ills to mortals: cities it lays waste;
 Impels men from their country far to roam;
 Corrupts the honest mind, its virtuous thought
 Changing to deeds of baseness; the ill arts
 Of treacherous falsehood it has taught, and train'd
 To the dark science of all impious works.

See Ramage, pp. 238, 446.

UNJUST GAIN.

Antig. 313.

ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς
ἀτωμένους ὕοις ἂν ᾗ σεσωσμένους.

Of those who grasp at unjust lucre, more
In ruin sink than triumph in success.

MAN THE CHIEF OF NATURE'S WORKS.

Antig. 334.

Πολλὰ τὰ δευὰ κούδεν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ
χωρεῖ, περιβρυχίοισιν
περὶν ὑπ' οἰδμασιν,
θεῶν τε τῶν ὑπερτάτων, γῶν
ἀφθιτον, ἀκαμάταν ἀποτρύεται,
ὀλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεὶ γένει
πολεῦων.

Κουφοῦνόν τε φύλον ὀρνίθων ἀμφιβαλὼν ἀγει
καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν
σπεύρασι δικτυοκλώστοις,
περιφραδῆς ἀνὴρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενα θ'
ἱππον ἔξετα ἀμφίλοφον ζυγὸν οὐρεῶν τ' ἀκμήτα
ταῦρον.

Καὶ φθέγμα καὶ ἀνεμῶεν φρόνημα καὶ ἀστυνόμους
ὀργὰς ἐδιδάξατο καὶ δυσαύλων
πάγων αἰθρία καὶ
δύσομβρα φεύγειν βέλη,
παντοσπόρος·
ἀπορος ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· "Αἶδα μόνον
φεύξιν οὐκ ἐπάξεται·
νόσων δ' ἀμνηχάνων
φυγὰς ξυμπέφρασταί.
Σοφόν τι τὸ μηχανόεν τέχνης ὑπὲρ ἐλπίδ' ἔχων
ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
νόμους παρείρων χθονὸς
θεῶν τ' ἐνορκον δίκαν
ὑψίπολις·
ἀπολις θῶπ τὸ μὴ καλὸν
ξύρεσσι τόλμας χάριν.
μήτ' ἐμοὶ παρέστις
γένεοιτο μήτ' ἴσον

φρονῶν δς τὰδ' ἔρδει.
 Ἐς δαιμόνιον τέρας ἀμφοινῶ
 τῶδε, πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
 ὦ δύστηνος
 καὶ θυττήνου πατὴρς Οἰδιπῶδα,
 τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοις ἀπάγουσι νόμοις
 καὶ ἐν ἀφροσύνῃ καθελόντες;

Where'er we turn our curious eyes,
 Wonders through all the works of nature rise;
 But man the chief. The foaming deep,
 With all its winds, though winter raves,
 And round him swell the roaring waves,
 Of danger reckless, he dares sweep.
 The sacred and eternal earth his toil
 From year to year unwearied rends,
 The proud steed to his purpose bends,
 And furrows with his rolling plough the soil.
 His fine entangling arts ensnare
 The feather'd tribes that lightly wing the air.
 Each savage which the forest knows,
 And all the finny race that glide
 Sportive beneath the azure tide,
 His line-enwoven nets enclose.
 He knows to tame the herds that wander wild;
 The stiff-maned horse obeys his hand,
 Bends his strong neck to his command,
 And the reluctant mountain bull grows mild.
 The modulated voice he taught,
 And train'd the mind to harbour virtuous thought.
 He gave to life a polish'd form,
 When first he bade the city rise,
 A shelter from night's freezing skies,
 And the sharp arrows of the storm.
 O'er all victorious mounts his active mind:
 E'en for disease, and racking pain,
 Some healing balm his arts obtain;
 But from the darts of death no refuge find.
 Unbounded soars his active thought,
 With high device, and quick invention fraught:
 And now to ill it downward leads;
 Generous, in virtue now delights,
 And, prompt to guard its country's rights,
 Glory o'er all the empire spreads;
 To baseness when its wild design descends,
 Destruction on the state it draws.
 Ne'er be the man, who spurns the laws,
 Placed at my hearth, or rank'd among my friends!

THE UNWRITTEN LAWS OF THE GODS.

Antig. 453.

οὐδὲ σθένειν τοσούτων φόβῳ τὰ σὰ
κηρύγμαθ', ὥστ' ἀγραπτα κάσφαλ' ἡ θεῶν
νόμιμα δύνασθαι θνητὸν δεῖ' ὑπερδραμεῖν.
οὐ γάρ τι νῦν γε κάχθεις, ἀλλ' αἰ ποτε
ἴῃ ταῦτα, κούδεις οἶδεν ἐξ ὅτου φάση.

Nor of such force thy edicts did I deem,
That, mortal as thou art, thou hast the power
To overthrow the firm, unwritten laws
Of the just gods. These are not of to-day,
Or yesterday; but through all ages live;
And none knows whence they sprang.

See *Ramage*, pp. 15, 20, 56, 57.

KINGS.

Antig. 453.

ἀλλ' ἡ τυραννὶς πολλὰ τ' ἀλλ' εὐδαμονεῖ
κάξεσθαι αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

Amidst their envied greatness kings enjoy
This power, to do and speak whate'er they please.

THE WRETCHED.

Antig. 503.

οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάσθη μένει
νοῦς τοῖς κακῶς πρᾶσσουσιν, ἀλλ' ἐξίσταται.

Not in the wretched doth the mind, O king,
Retain its vigour; crush'd with ill, it sinks,
Of sense deprived.

HOPE.

Antig. 615.

'Α γὰρ δὴ πολὺπλαγκτος ἐλπὶς πολλοῖς μὲν θησις
ἀνδρῶν,

πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·

εἰδότες δ' οὐδὲν ἔπει,

πρὶν πυρὶ θερμῷ πῦρ τις προσαύση.

σοφία γὰρ ἐκ τοῦ

κλεινὸν ἔπος πέφανται,

τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν

τῷ δ' ἔμμεν, ὅτ' ἄφ' ἑρένας

θεὸς ἀγεί πρὸς ἅπαν·

πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἅτας.

Yet Hope oft waves her wanton wings,
And flattering dreams of distant joy inspires;

Oft o'er man's gay and light desires
 The dreary gloom of blank illusion flings :
 Forward with eager pace he goes ;
 He hath no sense of latent woes,
 Till on the treacherous fires he treads aghast.
 Well said the sage, in ages past,
 Ill they misdeem as good, whose darkling mind
 The god to misery hath assign'd ;
 Heedless a while through life they stray,
 But ruin couches close, to spring upon its prey.
 See Ramage, pp. 262, 422.

ANARCHY AND ORDER.

Antig. 672.

*ἀναρχίας δὲ μῆζον οὐκ ἔστιν κακόν,
 αὕτη πόλεις δλλυσιν, ἢ δ' ἀναστάτους
 οἴκους τίθῃσιν· ἥδε σὺν μάχῃ δορὸς
 τροπὰς ἀταρβήγγουσι· τῶν δ' ὀρθουμένων
 σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία
 οὕτως ἀμυντε' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρείσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν
 κοῦκ ἂν γυναικῶν ἡσσονες καλοίμεθ' ἂν.*

Than wild Anarchy
 There is no greater ill ; beneath its rage
 Cities are sunk, and houses are o'erturn'd ;
 And, in the contest of the spear, it breaks
 The battle's bleeding ranks : whilst Order saves
 Those who obey command ; by those that rule,
 This with firm hand should always be sustain'd,
 And never for a woman be o'erturn'd.
 Better, if we must fall, to fall by men,
 And not beneath a woman's spirit sink.

REASON.

Antig. 683.

*πάτερ, θεοὶ φύουσιν ἀνθρώπους φρένας,
 πάντων δσ' ἐστὶ χρημάτων ὑπέρτατον.
 Reason, my father, by the gods is given
 To men, the noblest treasure we can boast.*

See Ramage, p. 55.

A FATHER'S GLORY.

Antig. 704.

*τί γὰρ πατὴρ δάλλοντος εὐκλείας τέκνους
 ἀγαλμα μῆζον, ἢ τί πρὸς παῖδων πατρί ;*

To a son

There is no ornament to grace his name
Bright as his father's glory; and on him,
Again, th' illustrious son fresh glory beams.

See Ramage, p. 44.

SELF-CONCEIT.

Antig. 707.

ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, κελ' τις ἢ σοφός, τὸ μαρθάνειν
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τέλνειν ἄγαν.
ὁρᾷς παρὰ βέλτροισι χειμάρροισι ὅσα
δένδρων ὑπείκει, κλώνας ὡς ἐκσώζεται,
τὰ δ' ἀντιτελόνων' αὐτόπρεμν' ἀπόλλυται.
αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴ πόδα
τείνας ὑπείκει μηδέν, ὑπτιοῖς κάτω
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.

Whoe'er imagines prudence all his own,
Or deems that he hath powers to speak and judge
Such as none other hath, when they are known,
They are found shallow. There are many things
Which e'en the wise without disgrace may learn,
And yield convinced. Beneath the wintry storms
Thou seest the trees, that bend their heads, preserve
Their branching honours; those which boldly dare
The tyrannous blasts, uprooted fall, and die.
The pilot thus, who proudly swells his sails
With vigour unrelax'd, o'ersets his bark,
Then on the shatter'd planks at random floats.

See Ramage, pp. 74, 401.

DESPOTISM.

Antig. 737.

πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρὸς ἔσθ' ἐνός.

That is not state,

Where one man lords it with despotic sway.

TO ERR IS HUMAN.

Antig. 1023.

ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινὸν ἔστι τοῦξαμαρτάνειν·
ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ
ἀβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν
πесὼν ἀκίηται μὴδ' ἀκίνητος πέλη.
αὐθαδία τοι σκαϊώτηι' ὀφλισκάνει.

To all of mortal race to err
Is common; but that man is not unblest,
Nor unadvised, who, having err'd, and felt
The ill-awaiting error, heals the wound,
Nor perseveres unmoved; th' obdurate mind
Pays dear for its perverseness.

See Ramage, p. 20.

INSTRUCTION.

Antig. 1031.

τὸ μανθάνειν δ'
ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

Most pleasant is instruction when it comes,
And with it comes advantage, from the wise.

THE MALICIOUS.

Antig. 1103.

συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

Malignant minds
The vengeance of the gods with speed o'ertakes.

See Ramage, p. 339, 477.

THE LAWS.

Antig. 1113.

δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ᾗ σώζοντα τὸν βίον τελεῖν.

I fear that to preserve the ancient laws
Through all his life is man's discreetest part.

MAN'S LIFE UNCERTAIN.

Antig. 1155.

οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον
οὐτ' αἰνέσαιμι' ἂν οὔτε μεμψαίμην ποτέ.
τύχη γὰρ ὀρθοὶ καὶ τύχη καταβρέπει
τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰε'
καὶ μάντις οὐδεὶς τῶν καθεστῶτων βροτοῖς.

Such the life
Of man; so measured his fickle state,
I cannot prize it high, nor would dispraise,
For Fortune ever raises or casts down
The happy and th' unhappy at her will,
And no man can divine the fates to come.

JOYS OF LIFE.

Antig. 1165.

τὰς γὰρ ἡδονὰς
 ὅταν προδῶσω ἄνδρες, οὐ τίθημι ἐγὼ
 ζῆν τούτων, ἀλλ' ἐμψυχῶ ἡγοῦμαι περὶν.
 πλούτει γὰρ καὶ ἄλλος, εἰ βούλει, μέγα,
 καὶ ζῆ τύραννος στήνῃ· ἔχω, ἐάν ῥ' ἀπὸ
 τούτων τὸ χαίρειν, τὰλλ' ἐγὼ κακτοῦ σκιάς
 οὐκ ἂν πριάμην ἄνδρι πρὸς τὴν ἡδονήν.

For when the joys of life
 Man knows no more, may he be said to live?
 He breathes, but hath not life. Nay, let his house
 Be stored with riches—let a monarch's pomp
 Attend him; yet 'midst these, if heart-felt joy
 Be absent, all the rest I would not prize,
 Nor purchase with the shadow e'en of smoke.

A CLAMOROUS SORROW.

Antig. 1251.

ἐμοὶ δ' οὐν ἢ τ' ἄγαν σιγῇ βαρὺ
 δοκεῖ προσεῖναι χη μάτην πολλὴ βοή.

But a silence so reserved
 Imports some dread event; such are my thoughts;
 A clamorous sorrow wastes itself in sound.

SILENCE.

Antig. 1254.

καὶ τῆς ἄγαν γὰρ ἐστὶ πον σιγῆς βάρος.
 Silence oppresses with too great a weight.

CALAMITIES.

Antig. 1327.

βράχιστα γὰρ κράτιστα τῶν πονὶν κακά.
 Calamities, when present to the view,
 Though slight, with keenest anguish pierce the sense.

WISDOM LEADS TO HAPPINESS.

Antig. 1347.

πολλῶ τὸ φρονεῖν εὐδαιμονίας
 πρῶτον ὑπάρχει· χρηρὲς δὲ τὰ γ' εἰς θεοῦς
 μηδὲν ἀσπετεῖν· μεγάλοι δὲ λόγοι

μεγάλας πλῆγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γῆρας τὸ φρονεῖν ἐδίδαξαν.

To happiness the best, the surest guide,
Is wisdom ; but irreverence to the gods
Becomes not mortal man ; the mighty vaunts
Of pride, with mighty punishments repaid,
Teach his old age, thus humbled, to be wise.

See *Ramago*, p. 130.

NO MAN BLESSED BEFORE DEATH.

Trachin. 1.

Δόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανεῖς,
ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνη τις, οὐτ' εἰ χρηστός οὐτ' εἰ τῷ κακός.

Of old this saying hath 'mongst men been famed,
That of man's life, till death hath closed the scene,
We know not to decide, to term it blest,
Or wretched.

See *Ramago*, p. 241.

CONSTANT CHANGE IN THE AFFAIRS OF LIFE.

Trachin. 131.

Μένει γὰρ οὐτ' αἰόλα νύξ βροτοῖσιν οὔτε κῆρες
οὔτε πλοῦτος, ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται
χαίρειν τε καὶ στέρεσθαι.

ἃ καὶ σὲ τὰν ἀνασσαν ἑλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ὥδε
τέκνοισι Ζῆν' ἀβουλον εἶδεν ;

Nor Night, in sable stole array'd,
O'er mortals always spreads her solemn shade ;
Nor always griefs remain,
Nor riches ; their light wings at once they spread,
Away at once are fled ;
The heart now welcomes joy's bright train,
Now sickens at th' approach of pain.
Then sink not, queen, with griefs oppress'd,
But let hope brighten in thy breast ;
Jove o'er his sons his care extends,
And all his glorious race defends.

See *Ramago*, p. 88.

A YOUNG WOMAN'S LIFE.

Trachin. 144.

τὸ γὰρ νεάζειν ἐν τοιοῖσδε βόσκειται
χώροις αὐτοῦ, καὶ νῦν οὐ θάλλωσθε θεοῦ,

οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλασεῖ,
 ἀλλ' ἥδοναίς ἀμυχθὼν ἐξαίρει βίαν
 ἐς τοῦθ', ἕως τις ἀπὲρ παρθένου γυνή
 κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίζων μέρος
 ἦτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.

Youth at random roves
 O'er its own flowery fields; nor scorching heat,
 Nor shower annoys it, nor the noxious force
 Of boisterous winds; in pleasures it supports
 A life that knows not trouble, till the name
 Of virgin now is lost in that of wife.
 Then first she shares anxiety; the night
 Then for her husband bids her wake to fears,
 Or for her children; then she may be taught
 By her own feelings what th' oppressive woe
 That weighs me down.

IMAGINATION.

Trachin. 425.

ταῦτό δ' οὐχὶ γίγνεται
 δόκησιν εἰπεῖν κάξαιρμῶσαι λόγον.

But to speak
 On mere imagination, and to affirm
 As certain, merit not a like regard.

ANGER.

Trachin. 727.

ἀλλ' ἀμφὶ τοῖς σφαλείσι μὴ 'ξ ἐκουσίας
 ὀργῇ πέπειρα.

To those who err in judgment, not in will,
 Anger is gentle.

UNCERTAINTY OF LIFE.

Trachin. 943.

ὥστ' εἴ τις δύο
 ἢ καὶ πλείους τις ἡμέρας λογίζεται,
 μάταιός ἐστιν· οὐ γὰρ ἐστ' ἡ γ' αἰώνιον,
 πρὶν εὖ πάθῃ τις τὴν παρούσαν ἡμέραν.

So that if mortal man
 Of one day or of more should make account,
 His thoughts were vain; to-morrow is not, ere
 In safety he has pass'd the present day.

See *Ramage*, p. 103.

THE DEAD.

Trachin. 1171.

κἀδόκουν πράξειν καλῶς.
 τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
 τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.
 I fondly thought of life, and happier days,
 Whilst it denoted nothing but my death;
 For the dead rest secure from toils.

THE FUTURE.

Trachin. 1270.

τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ,
 τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
 αἰσχροῖα δ' ἐκείνοις,
 χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
 τῷ τῇδ' ἄτην ὑπέχοντι.

Mortal man
 Sees not the future; we the present feel,
 Mournful to us, disgraceful to the gods,
 But most severe to him who bears these ills.
 See Ramage, pp. 100, 467.

TO DERIDE OUR ENEMIES.

Ajax, 79.

οἶκον γέλως ἡδιστος εἰς ἐχθροῦς γελᾶν;

Is there a joy
 More grateful to the soul, than to deride
 Our enemies?

THE MODEST AND THE ARROGANT.

Ajax, 127.

τοιαῦτα τοῖνυν εἰσορῶν ὑπέркоπον
 μηδὲν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,
 μηδ' ὄγκον ἀρῇ μηδὲν, εἰ τινος πλέον
 ἢ χειρὶ βρήβεις ἢ μακροῦ πλούτου βάθει.
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνθρωπεια· τοὺς δὲ σώφρονας
 θεοὶ φιλοῦσι καὶ στυγούσι τοὺς κακοὺς.

Hast thou a sense of this? Against the gods
 Utter no vaunt profane; nor swell with pride
 More puissant, if thy hand or thy wealth rise
 In ampler stores. All human things a day
 In darkness sinks, a day to light restores.
 The gods, too, love the sober, modest mind—
 The arrogant and impious they abhor.

OUR OWN ILLS.

Ajax, 260.

τὸ γὰρ εἰσλεύσσειν οἰκεία πάθη,
μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

For to view

Ills all our own, where no associate shares
The deed, with keenest anguish racks the heart.

See *Ramage*, p. 306.

WOMEN.

Ajax, 293.

γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.

To women silence gives their proper grace.

GOD ASSIGNS EVERY EVENT.

Ajax, 383.

ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κῶδύρεται.

Each, as the god assigns, or laughs or weeps.

POWER OF THE GODS.

Ajax, 455.

εἰ δέ τις θεῶν
βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.

If th' immortal gods

Oppose him, e'en the dastard shall escape
The brave man's vengeance.

GRATITUDE.

Ajax, 473.

ἀνδρὶ τοι χρεῖων
μνήμην προσεῖναι, τερπνὸν εἰ τί που πάθη.
χάρις χάριν γὰρ ἐστὶν ἡ τίκτουσ' αἰεὶ
δοῦν δ' ἀπορρεῖ μνήστis εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἐθ' οὗτος εὐγενὴς ἀνὴρ.

It becomes

A man, if aught delightful to his soul
He hath received, to bear a grateful mind;
Kindness gives birth to kindness; in the heart,
When grateful memory holds its seat no more,
The man to every generous sense is lost.

See *Ramage*, pp. 1, 49, 131.

THE UNHAPPY.

Ajax, 520.

αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρηΐξω βίου,
κακοῖσιν ὅστις μὴδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει
προσθείσα κἀναθείσα τοῦ γε κατανεῖν;
οὐκ ἂν πριαμῆν οὐδενὸς λόγου βροτὸν,
ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρῆ.

For base his mind who wishes length of life,
When ill, that hope no change, enclose him round;
What pleasure brings the day, which only adds
A day to life, for such a little space
Removing death? Him lightly I esteem
Who with vain hopes deludes his glowing heart.
To live with glory, or with glory die,
This is the brave man's part.

TO FEEL NOTHING IS THE HAPPIEST LIFE.

Ajax, 553.

ἐν τῷ φρονεῖν γὰρ μὴδὲν ἡδιστος βίος.
The sweetest life
Consists in feeling nothing.

ULCERED WOUNDS.

Ajax, 580.

κάρτα τοι φιλοῖκτιστον γυνή.
πύκαζε θᾶσσον. οὐ πρὸς λατροῦ σοφοῦ
θρηγεῖν ἐπιψᾶς πρὸς τομῶντι πῆματι.

When ulcer'd wounds the cutting steel require,
No mystic charm the skilful leech applies.

THE GIFTS OF ENEMIES.

Ajax, 664.

ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.

Well was it said, "The gifts of hostile hands
Are ever hostile, and with mischiefs fraught."

See Virg. *Æn.* ii. 49.

SO TO HATE AS TO BE AGAIN A FRIEND.

Ajax, 678.

ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 δ' ἴ' ἐχθρὸς ἡμῶν ἐς τοσόνδ' ἐχθαρτέος,
 ὥς καὶ φιλήσων αὖθις, ἐς τε τὸν φίλον
 τοσαυτ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὥς αἰὲν οὐ μενούντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἐταιρέας λιμήν.

This wisdom I have learn'd,
 That him who is my foe I so may hate
 As one, perchance, to be my friend again;
 And so far wish to aid my friend, as one
 That may know change; for friendship is a port
 In which our bark not always rides secure.

See *Ramage*, p. 30.

PRIDE.

Ajax, 758.

τὰ γὰρ περισσὰ κἀνόνητα σώματα
 πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
 βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπον φρονῇ.

This the seer
 Pronounced, that useless and unwieldy strength,
 Crush'd by th' offended gods, in ruin sinks,
 When man of mortal birth with pride aspires
 Beyond a mortal.

See *Ramage*, p. 94.

THE IMPOTENT OF MIND.

Ajax, 964.

οἱ γὰρ κακοὶ γνώμῃσι τὰ γὰθὸν χεροῖν
 ἔχοντες οὐκ ἴσασιν, πρὶν τις ἐκβάλῃ.

The impotent of mind, whilst in their hands
 They hold a treasure, know not how to prize
 Its worth, till from them it be snatch'd away.

A SEDITIOUS ARMY.

Ajax, 1071.

καίτοι κακοῦ πρὸς ἀνδρὸς ἀνδρὰ δημότην
 μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
 οὐ γὰρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
 φέρουντ' ἂν, ἐνθα μὴ καθεστήκει δέος,
 οὐτ' ἂν στρατός γε σωφρόνως ἀρχοιτ' ἐτι
 μηδὲν φόβου πρόβλημα μὴδ' αἰδοῦς ἔχων.

It is the mark of a malignant mind,
When one, not raised above the common rank,
Scorns to obey his rulers. In a state
Never can laws be well enforced where fear
Supports not their appointment; and a host
In arms o'erleaps the modest bounds of rule,
By fear and reverence to their chiefs unawed.

IN A JUST CAUSE WE MAY ASSUME CONFIDENCE.

Ajax, 1125.

ξὺν τῷ δίκαιῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

When the cause is just,
An honest pride may be indulged.

A BOASTER.

Ajax, 1142.

ἤδη ποτ' εἶδον ἀνδρ' ἐγὼ γλώσση θρασὺν
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ὃ φθέγμ' ἂν οὐκ ἂν εἶδες, ἦν κ' ἐν κακῷ
χειμῶνος εἴχετ', ἀλλ' ὑφ' ἑλματος κρυφαῖς
πατεῖν παρεῖχε τῷ θέλοντι ναυτιλῶν.

Erewhile I saw a man, of doughty tongue,
Rating the mariners to hoist their sails
While a storm threaten'd; but when danger rose,
Howling amidst the tempest, not a word
From that bold tongue was heard; wrapt in his cloak
He lay, and suffer'd every sailor's foot
At will to trample on him.

See *Ramage*, p. 343.

THE PRUDENT MIND PREVAILS.

Ajax, 1250.

οὐ γὰρ οἱ πλατεῖς
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονούντες εἰς κρατοῦσι πανταχοῦ.
μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς δμῶς
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
καὶ σοὶ προσέρπων τοῦτ' ἐγὼ τὸ φάρμακον
ὀρῶ τάχ', εἰ μὴ νοῦν κατακρήσῃ τινά·
ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
θαρσῶν ὑβρίζεις κάζελευθεροστομεῖς.

The high-built frame,
The massy-structured limb, the hardy nerve,
Yield not protection; but the prudent mind
The conquest everywhere obtains. The ox,
Though vast his bulk, is taught the path prescribed

By a small whip ; this discipline, I see,
Will soon reach thee, some prudence if thy mind
Acquire not, for a man that is no more,
But now a shade, thus daring to insult,
And pour the torrent of opprobrious speech.

See *Ramage*, p. 249.

THE DEAD.

Ajax, 1344.

ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῆς.

A brave man, when no more,
Though hated once, it is unjust to wrong.

TO DIE IS NOT THE GREATEST OF EVILS.

Electr. 1007.

οὐ γὰρ θανεῖν ἐχθιστον, ἀλλ' ὅταν θανεῖν
χρῆζων τις εἴτα μηδὲ τοῦτ' ἐχρῆ λαβεῖν.

For not in death
Is the most dreadful ill ; but when we wish
To die, and have not death within our power.

See *Job* iii. 21 ; *Rev.* ix. 6. *Dante* iii. 46.

ANY TIME IS PROPER TO SAY WHAT IS JUST.

Electr. 1254.

ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκῃ χρόνος.

All times to me are proper, and all times
Warn me to speak what justly I may speak.

THE BASE AND THE GENEROUS.

Philoc. 446.

ἐπεὶ οὐδὲν πω κακὸν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
καὶ πῶς τὰ μὲν πανούργα καὶ πάλιντριβῇ
χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεὶ.
ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοῦς ;

For never have I known
That the base perish ; such the gods protect,
Delighting from the realms of death to snatch
The crafty and the guileful ; but the just
And generous they in ruin always sink.

How for these things shall we account, or how
Approve them? When I find the gods unjust,
How can I praise their heavenly governance?

GRATITUDE.

Philoc. 672.

δοτις γὰρ, εὖ δρῶν εὖ παθὼν ἐπισταται,
παντὸς γένου' ἄν κτήματος κρείσσων φίλος.

He whose grateful heart
Knows to requite a favour, is a friend
Of higher value than rich-treasured stores.

See *Ramage*, pp. 49, 131.

MISERIES.

Philoc. 1316.

ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
δοσι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
ὥσπερ σύ, τοῖτοισι οὐτε συγγνώμην ἔχειω
δικαίων ἔστιν οὐτ' ἐποικτελεῖν τινᾶ.

The ills on men
Inflicted by the gods, they must sustain;
But miseries on themselves by choice derived,
And self-will'd waywardness, have no just claim
To pardon or to pity.

BASE DEEDS.

Philoc. 1360.

οἷς γὰρ ἡ γνώμη κακῶν
μήτηρ γένηται, τᾶλλα παιδεύει κακοῦς.

For the mind
That to base deeds gives birth, assiduous trains,
Like an ill parent, other deeds as base.

PIETY.

Philoc. 1443.

οὐ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,
[κἄν ζῶσι κἄν θάνωσι, οὐκ ἀπόλλυται.]

For piety with mortals doth not die:
Live they or die, that never perishes.

DOING INJURY TO OUR NEIGHBOUR.

Ed. Tyr. 549.

εἰ τοι νομίζεις κτῆμα τὴν αὐθαδλίαν
εἶναι τι τοῦ τοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.

If thou canst think no vengeance will pursue
Injustice to a friend, thou art not wise.

MAN CANNOT ESCAPE THE VENGEANCE OF GOD.

Frag. ex Stob.

Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.

Man cannot escape the vengeance of God.

VENGEANCE.

Frag. ex Stob.

Τὸ χροῖσεν δὲ τῆς Δίκης
Δέδορκεν ὄμμα, τὸν δ' ἄδικον ἀμείβεται.

The bright eye of Vengeance sees and punishes the wicked.

VENGEANCE.

Frag. ex Stob.

Εἰ δὲν' ἔδρασας δεινὰ καὶ παθεῖν σε δεῖ,
Δίκης γὰρ ἐξέλαμψε νῦν ὄσιον φῶς.

If you have committed iniquity, you must expect to suffer; for
Vengeance with its sacred light shines upon you.

FORTUNE GOVERNS EVERYTHING.

Oed. Tyr. 977.

τί δ' ἂν φοβοῖτ' ἀνθρώπος, ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφές;
εἰκὴ κρᾶτιστον ἔην, ὅπως δύνατό τις.

Why should man fear, since Fortune governs all?
Sage forecast sees naught clearly; wisest then
Is he who lives at hazard, as he may.

TIME.

Frag. ex Stob.

Πρὸς ταῦτα κρύπτε μηδὲν, ὥς ὁ πανθ' ὁρῶν
Καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος.

Therefore, conceal nothing; for Time, that sees and
Hears all things, discovers everything.

ONE GOOD TURN DESERVES ANOTHER.

Frag. Inc.

χάρις χάριν τίκτει.
Grace begets grace.

THEOCRITUS

FLOURISHED ABOUT B.C. 272.

THEOCRITUS, the most famous of all the pastoral poets, a native of Syracuse, was the son of Praxagoras and Philinna. He was the contemporary of Aratus, Callimachus, and Nicander. He celebrates the younger Hiero; but his great patron was Ptolemy Philadelphus, king of Egypt, of whom he speaks in terms of high commendation. Of his personal history we know nothing further. He was the creator of bucolic poetry as a branch of Greek, and, through imitators such as Virgil, of Roman literature. His pastorals have furnished models for all succeeding poets, and are remarkable for their simplicity—very often elegant, but sometimes approaching to rudeness. Thirty Idyls bear his name; but it may be doubted whether they were all produced by the same poet.

FORTUNE CHANGES.

Idyl, iv. 41.

Θαρσεῖν χρή, φίλε βάττε· τὰχ' αἶριον ἔσσετ' ἄμεινον,
'Ελπίδες ἐν ξωαῖσιν ἀνέλπιστοι δὲ θανόντες.

Χὼ Ζεὺς ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ὄνει.

Yet courage, friend! to-morrow fortune's ray
May shine with comfort, though it lowers to-day:
Hopes to the living, not the dead remain;
And the soft season brightens after rain.

See Ramage, pp. 101, 88.

FAULTS ARE BEAUTIES TO A LOVER.

Idyl, vi. 18.

ἧ γὰρ ἔρωτι

Πολλάκις, ὦ πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.

For faults are beauties in a lover's eyes.

A MISER.

Idyl, xvi. 60.

'Αλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἄνι κῶματα μετρεῖν,
'Οσο' ἀνεμος χέρσονδε μετὰ γλαυκᾶς ἀλὸς ὠθεῖ,
'Ἢ ὕδατι νίξειν θολερὰν λοιδοῖ πλίνθον,
Καὶ φίλοκερδεῖα βεβλαμμένον ἀνδρὰ παρελθεῖν.

Yet 'tis an easier task, when tempests roar,
To count the waves that ceaseless lash the shore ;
'Tis easier far to bleach the Ethiop foul,
Than turn the tenor of the miser's soul.

See Ramage, pp. 76, 99, 108, 479.

NECESSITY THE MOTHER OF INVENTION.

Idyl, xx. 1.

Ἄ περία, Διόφαντε, μὴνὰ τὰς τέχνας ἐγείρει·
Αἰτὰ τῷ μόχθῳ διδάσκαλος· οὐδὲ γὰρ εὔδεν
Ἀνδράσιν ἐργατῖναισι κακαὶ παρέχοντι μέμναι.
Κἄν ὀλίγον νυκτὸς τις ἐπιψάσῃσι, τὸν ὕπνον
Διφρίδιον θορυβεῦσιν ἐφιστάμεναι μελιδῶναι.

Need, Diophantus, ready wit imparts,
Is labour's mistress, and the nurse of arts :
Corroding cares the toiling wretch infest,
And spoil the peaceful tenor of his breast ;
And if soft slumbers on his eyelids creep,
Some cursèd care steals in, and murders sleep.

See Ramage, p. 429.

DREAMS.

Idyl, 44.

Καὶ γὰρ ἐν ὕπνῳ
Πᾶσα κίων ἄρως μαντεύεται· ἰχθῦα κτήνῳ.
Sleeping, we image what, awake, we wish ;
Dogs dream of bones, and fishermen of fish.

BEAUTY FADES.

Idyl, xxiii. 28.

Καὶ τὸ ῥόδον καλὸν ἐστὶ, καὶ ὁ χρόνος αὐτὸν μαρναί·
Καὶ τὸ ἴον καλὸν ἐστὶν ἐν εἰαρί καὶ ταχὺ γηρᾶ·
Λευκὸν τὸ κρίνον ἐστὶ, μαρναί· ἀνίκα πίπτει·
Ἄ δὲ χιών λευκὰ καὶ τάκεται ἀνίκα παχθῇ·
Καὶ κάλλος καλὸν ἐστὶ τὸ παιδικὸν ἀλλ' ὀλίγον ἔϋ.

Fragrant the rose, but soon it fades away ;
The violet sweet, but quickly will decay ;
The lily fair a transient beauty wears ;
And the white snow soon weeps away in tears :
Such is the bloom of beauty, cropt by time,
Full soon it fades, and withers in its prime.

See Ramage, pp. 350, 271.

THE ILLS OF LIFE MUST BE BORNE.

Idyl, xxiv. 70.

Οὐκ ἐστὶν ἀλύξαι
Ἀνθρώποις ὃ, τι μοῖρα κατὰ κλωστήρῳ ἐπέγει.

Those ills which fate determines, man must bear.

See Ramage, p. 19, 415.

MAN STANDS IN NEED OF MAN.

Idyl, xxv. 50.

Ἄλλου δ' ἄλλον ἔθηκε θεός γ' ἐπιδέεα φωτῶν.

For Heaven's eternal wisdom has decreed
That man of man should ever stand in need.

LOVE GIVES VALUE EVEN TO SMALL GIFTS.

Idyl, xxviii. 25.

Δῶρψ ξὺν ὀλίγῳ· πάντα δὲ τιμᾶντα τὰ πὰρ φίλων.
ἧ μεγάλα χάρις

For love the smallest gift commends;
All things are valued by our friends.

See Ramage, p. 268.

THUCYDIDES

BORN B.C. 471—WAS ALIVE B.C. 408.

THUCYDIDES, the celebrated historian of Athens, was the son of Olorus and Hegesipyle, through whom he claimed kindred with the family of Miltiades, the conqueror of Marathon. He is supposed to have been a pupil of Antiphon, of Rhamnus, and of Anaxagoras. At all events, as he was living in the centre of Greek civilisation, he would, no doubt, receive all the advantages which Athens, then in the acme of its intellectual fame, was able to bestow. We have no trustworthy evidence that he distinguished himself as an orator; but he was in command of a small squadron at Thasos, on his way to the relief of Amphipolis, B.C. 424, then besieged by the Lacedemonians. He arrived too late at the scene of action; and, in consequence of this failure, he became an exile, probably to avoid a severer punishment. He lived twenty years in exile, and returned to Athens about the time when Thrasybulus freed Athens. He is said to have been assassinated a short time after his return. The subject of his great work is the Peloponnesian war, which lasted from B.C. 431 to B.C. 404.

A POSSESSION FOR ALL TIMES.

i. 22.

κτῆμά τε ἐς δει μᾶλλον ἢ ἀγώσιμα ἐς τὸ παραχρῆμα ἀκούειν
ξύκεται.

My history is presented to the public as a possession for all times, and not merely as a rhetorical display to catch the applause of my contemporaries.

THE BEST SECURITY OF POWER.

i. 42.

τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρωτέρα δύναμις ἢ τῷ αὐτίκα φανε-
ρῷ ἐπαρθέντας διὰ κινδύνων τὸ πλεον εἶχειν.

For power is more firmly secured by treating our equals with justice than if, elated by present prosperity, we attempt to enlarge it at every risk.

See Ramage, p. 75.

EXPOSTULATION WITH FRIENDS.

i. 69.

αἴτια μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων, κατηγορία δὲ
ἐχθρῶν ἀδικησάντων.

Expostulation is just towards friends who have failed in their duty; accusation is to be used against enemies guilty of injustice.

ACTS OF INJUSTICE, AND ACTS OF VIOLENCE.

i. 77.

ἀδικούμενοι τε, ὡς ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζό-
μενοι· τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ
κρείσσονος καταναγκάζεσθαι.

Mankind, as it seems, are more apt to resent acts of injustice than acts of violence. Those that are inflicted by equals are regarded as the result of a grasping and rapacious disposition; those coming from superiors are submitted to as a matter of necessity.

THE PRESENT IS GRIEVOUS TO SUBJECTS.

i. 77.

τὸ παρὸν γὰρ δει βαρὺ τοῖς ὑπηκόοις.

The present is always burdensome to subjects.

THE SUCCESS OF WAR DEPENDS VERY MUCH ON MONEY.

i. 83.

ἔστιν ὁ πόλεμος οὐχ ὀπλῶν τὸ πλεον, ἀλλὰ δαπάνης, δι' ἣν τὰ
ρελεί, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους.

The success of war is not so much dependent on arms, as on the possession of money, by means of which arms are rendered serviceable, and more particularly so when a military power is fighting with a naval.

See Ramage, p. 19.

WAR SOMETIMES IS TO BE PREFERRED TO PEACE.

i. 120.

ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένων ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίᾳ τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι.

It is, indeed, the part of the wise, so long as they are not injured, to be lovers of peace. But it is the part of the brave, if they are injured, to give up the enjoyments of peace, that they may enter upon war; and, as soon as they are successful, to be ready to sheathe their swords. Thus, they ought never to allow themselves to be too much elated by military success, nor yet to be so fond of peace as to submit to insult.

See Ramage, p. 41.

DIFFERENCE OF RESULTS IN PLANS.

i. 120.

πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν ἐναντίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς δοκούντα βουλευθῆναι ἐς τούναντιον αἰσχροῦς περιέστη· ἐνθυμεῖται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἑλλείπομεν.

For many enterprises, that have been badly planned, have come to a successful issue, from the thoughtless imprudence of those against whom they were directed; and a still greater number, that have appeared to be entering on the path of victory, have come to a disastrous end. This arises from the very different spirit with which we devise a scheme, and put it into execution. In council, we consult in the utmost security; in execution, we fail from being surrounded with dangers.

THE POOR MORE WILLING TO GIVE THE SERVICES OF THEIR BODIES THAN THEIR MONEY.

i. 141.

αἱ δὲ περισσίσται τοὺς πολέμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασι τε ἐτοιμότεροι οἱ αὐτουργοὶ τῶν ἀνθρώπων ἡ χρήμασι πολεμεῖν, τὸ μὲν πιστόν ἔχοντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε κἂν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος αὐτοῖς μηχανῆται.

Accumulated wealth is a far surer support of war than forced contributions from unwilling citizens. The poor, who gain their livelihood by the sweat of their brow, are more willing to give the services of their body in defence of their country, than to contribute from their contracted means. The former, though at some risk, they think it possible may survive the crisis; while the latter, they are certain, will be gone for ever, especially if the war should be protracted beyond expectations, a very likely event.

See Ramage, p. 19.

HOW MARITIME SUPREMACY IS TO BE ATTAINED.

i. 142.

τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκεῖνον παρέργον ἄλλο γίγνεσθαι.

Seamanship, and a knowledge of maritime affairs, is as much a science as any other art. It cannot be learned by snatches, nor can a knowledge of it be acquired except by a persisting and uninterrupted devotion to its study.

UNCERTAINTY OF WAR.

ii. 11.

ἄδηλα γὰρ τὰ τῶν πολέμων καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται· πολλάκις τε τὸ ἑλασσον πλῆθος δεδιὸς ἀμεινον ἡμίνατο τοὺς πλέονας διὰ τὸ καταφρονοῦντας ἀπαρασκευάτους γενέσθαι. χρὴ δὲ αἰεὶ ἐν τῇ πολεμῇ τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῇ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι. οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἴεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι.

For the events of war are ever changing, and fierce attacks are frequently made by small numbers with great fury. Often, too, an inferior body, by cautious measures, have defeated a superior force, whom contempt of their opponent had led to neglect proper precautions. In an enemy's country it is always the duty of soldiers to have their minds girt up for action, and, looking around with circumspection, to have their arms ready to resist. Thus they will find themselves best able to rush forward to the attack, and least likely to suffer from the assaults of their opponents.

See Ramage, pp. 198, 234, 374, 378.

DISCIPLINE.

ii. 11.

κάλλιστον γὰρ τὸδε καὶ ἀσφαλέστατον πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαινεσθαι.

The noblest sight, and surest defence for a numerous army, is to observe strict discipline and undeviating obedience to their officers.

ENVY.

ii. 35.

μέχρι γὰρ τοῦδε ἀνεκτοὶ οἱ ἔπαινοι εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαι τι ὧν ἤκουσε· τῷ δ' ὑπερβᾶλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦσιν.

For the praises bestowed upon others are only to be endured so long as men imagine that they are able to perform the actions which they hear others to have done; they envy whatever they consider to be beyond their power, and are unwilling to believe in its truth.

EQUALITY.

ii. 37.

χρῶμεθα γὰρ πολιτεία οὐ ζηλοῦσθαι τοὺς τῶν πέλας νόμους, παρὰ δειγμα δὲ μᾶλλον αὐτοὺς ὄντες τινὶ ἢ μιμούμενοι ἐτέρους, καὶ νομομακίαν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν δημοκρατία κέκληται, μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὥς ἕκαστος ἐν τῷ εὐδοκίμῳ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πέναν, ἔχων δὲ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανεία κεκώλυται. ἐλευθέρως δὲ τὰ τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δὲ ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους μὲν, λυπηρὰς δὲ τῇ ὀψεί ἀχθῆδέναν προστιθέμενοι. ἀνεπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες τὰ δημόσια διὰ θεὸς μάλιστα οὐ παρανομοῦμεν, τῶν τε αἰεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελίᾳ τῶν ἀδικουμένων κείνται καὶ ὅσοι ἀγραφοὶ ὄντες ἀλοχύνῃ ὁμολογουμένην φέρουσι.

Καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις διετησίαις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν, ὧν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.

For we possess a form of government of such excellence, that it gives us no reason to envy the laws of our neighbours. We often serve as a pattern to others; but we have never found it necessary to follow their example. It is called a popular government, because its object is not to favour the interests of the few, but of the greater number. In private disputes we are all equal in the eye of the law; and, in regard to the honours of the state, we rise according to merit, and not because we belong to a particular class. Though we are poor, if we are able to serve our country by our talents, obscurity of birth is no obstacle. We carry on public affairs with gentlemanly feeling, having no unworthy suspicions of each other in the daily affairs of life, nor indulging in angry

passions towards our neighbour for pursuing his own course, nor yet putting on that look of displeasure, which pains, though it can do nothing more. Conversing with the kindest feelings towards each other in private society, above all things we avoid to break the enactments of the state, reverencing the magistrate, and obeying the laws—those more particularly that have been enacted for the protection of the injured, as well as those which, though they are unwritten, bring sure disgrace on the transgressors. In addition to all this, in order that our minds might unbend occasionally from the dull routine of business, we have appointed numerous games and sacred festivals throughout the year, performed with a certain solemn pomp and elegance, so that the charms of such daily sights may drive away melancholy. The grandeur of this city causes the produce of the whole world to be imported into it, so that we enjoy not only the delicacies peculiar to our own country, but also those that come from other lands.

CHARACTER OF BRITISH NATION FORESHADOWED.

ii. 39.

Διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε. τῇ τε γὰρ πόλει κοινὴν παρέχομεν καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπειρογόμεν τινα ἡ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολεμίων ἰδὼν ὠφελήθει, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιωόμενοι οὐδὲν ἥσσον ἐπὶ τοῖς ἰσπαλείς κινδύνους χωροῦμεν.

In military tactics we feel superior to our opponents; for we throw open our state to all who choose to resort to it; nor do we ever drive any stranger from our shores who comes for instruction, or from curiosity, making no concealment of anything, lest our enemies should derive some benefit. We trust not so much to being thoroughly prepared, or to cunning devices, as to our own innate courage. In training, there are some people who are, from their youth, inured by laborious exercise to submit to toil; but we, leading an easy and luxurious life, are ready at any moment to face dangers with the same recklessness as they.

POVERTY.

ii. 40.

καὶ τὸ πέτεσθαι οὐχ ὁμολογεῖν τινα αἰσχρὸν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχύων.

An avowal of poverty is a disgrace to no man; to make no effort to escape from it is indeed disgraceful.

See Ramage, p. 200.

THE BRITISH NATION FORESHADOWED IN THE
ATHENIAN.

ii. 40.

μόνοι γὰρ τὸν τε μὴδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα, ἀλλ' ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἦτοι κρίνομεν γε ἢ ἐνθυμούμεθα ὁρθῶς τὰ πράγματα, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδασθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν. διαφερόντως γὰρ δὴ καὶ τότε ἔχομεν ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίσεσθαι· ὁ τοῖς ἄλλοις—ἀμαθία μὲν θράσος, λογισμὸς δὲ δκνον φέρει. κρᾶτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν ὅτι τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκοντες καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων.

For we are the only people who think him that does not take part in public affairs to be not merely lazy, but good for nothing. Besides, we pass the soundest judgments, and have an intuitive knowledge of what is likely to happen; never considering that discussion of a subject stands in the way of its execution, but rather that we suffer from not having duly examined the question before we proceed to carry it out. It is in this that we shew our distinguishing excellence—that we are bold as lions in the hour of action, and yet can calmly deliberate on the expediency of our measures. The courage of others is the consequence of ignorance; caution makes them cowards. But those, undoubtedly, must be regarded to be the bravest who, having the most acute perception of the sufferings of war and the sweets of peace, are yet not in the least prevented from facing danger.

ADVERSITY.

ii. 43.

οὐ γὰρ οἱ κακοπραγούντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ' ἀγαθοῦ, ἀλλ' οἷς ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἐτι κινδυνεύεται καὶ ἐν οἷς μάλιστα μεγάλα τὰ διαφέροντα, ἦν τι πταισῶ-
σιν. ἀλγαιωτότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ μαλακισθῆναι κάκῳσις ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἄμα γιγνώ-
μενος ἀναίσθητος θάνατος.

For it is not those who are reduced to misery, and who have no hopes of bettering their fortunes, that ought to be ready to shed their blood in defence of their country; but much more those who, if they live long enough, will find a change from their present prosperity difficult to be borne, and to whom adversity, therefore, is a serious calamity. For hard times, after a life of luxurious ease, are felt more keenly by a man of spirit than death, which leaves us without feeling; so that the stroke is met with fortitude, and reaches us in the midst of public prosperity.

PRUDENT MEASURES.

ii. 62.

αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχούς καὶ δειλῶ τινι ἐγγίγνεται, καταφρόνησις δὲ οὗτος ἂν καὶ γνώμη πιστεύῃ τῶν ἐναντίων προέχων, ὃ ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, ἐλπιδὶ τε ἥσσον πιστεύει, ἥς ἐν τῷ ἀπὸρῳ ἢ ἰσχύς, γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιότερα ἢ πρόνοια.

For boasting and bravado may exist in the breast even of the coward, if he is successful through a mere lucky hit; but a just contempt of an enemy can alone arise in those who feel that they are superior to their opponent by the prudence of their measures, as is the case with us. And even when the parties are pretty equally matched in other respects, the very consciousness of this superiority in prudence gives an additional stimulus to courage; and the man who is in difficulties trusts less to hopes, which may deceive him, than to a wise judgment, the foresight of which enables him to guard against disappointments.

See Ramage, p. 473.

EVILS INFLICTED BY HEAVEN.

ii. 64.

φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

The evils inflicted by Heaven ought to be borne with patient resignation, and the evils inflicted by enemies with manly fortitude.

MEN OF MERIT SUBJECT TO ENVY.

ii. 64.

τὸ δὲ μισεῖσθαι καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπὴρξε δὴ οἱ ἕτεροι ἐτέρων ἡξίωσαν ἀρχεῖν· οὗτος δ' ἐπὶ μεγίστοις τὸ ἐπὶ φθονον λαμβάνει, ὁρθῶς βουλευέται. μίσος γὰρ οὐκ ἐπὶ πολὺ ἀντέχει, ἢ δὲ παραντίκα τε λαμπρότης καὶ ἐς τὸ εἴτα δόξα ἀλείμνηστος καταλείπεται.

To be an object of hatred and aversion to their contemporaries has been the usual fate of all those whose merit has raised them above the common level. The man who submits to the shafts of envy for the sake of noble objects, pursues a judicious course for his own lasting fame. Hatred dies with its object, while merit soon breaks forth in full splendour, and his glory is handed down to posterity in never-dying strains.

See Ramage, pp. 268, 235.

THE DULLER PART OF MANKIND.

iii. 37.

ὅς τε φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετιωτέρους ὡς ἐπὶ τὸ πλείον ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε νόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε αἰεὶ λεγομένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὡς ἐν ἄλλοις μείζουσιν οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ' ἀπιστοῦντες τῇ ἐξ ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιόσυν εἶναι, ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγον, κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μάλλον ἢ ἀγωνισταὶ ὀρθοῦνται τὰ πλείω.

The duller part of mankind, in general, hold the reins of government with a steadier hand than your men of wit and vivacity. The latter are anxious to appear wiser than the laws. In every discussion about the public good they look merely to victory, as if they would have no other opportunity to shew off their superior talents. In this way they are very apt to destroy the proper balance of the constitution. The former, who have no confidence in their own abilities, are quite willing to confess that they are not above the laws of their country, though they are unable to cope with the specious statements of the showy orator. Therefore, they are abler administrators of public affairs; because they are good judges of what is equitable, though inferior in debate.

THE EFFECT OF PROSPERITY.

iii. 39.

εἰώθε δὲ τῶν πόλεων αἷς ἂν μέλιστα καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραγία ἔλθῃ, ἐς ὅβριν τρέπειν· τὰ δὲ πολλὰ κατὰ λόγον τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ δόξαν· καὶ κακοπραγίαν, ὡς εἰπεῖν, ῥῆγον ἀπωθοῦνται ἢ εὐδαιμονίαν διασώζονται.

It is the usual result of a sudden and unexpected gleam of prosperity on a people, that it makes them vain-glorious and arrogant. Good fortune, attained as a consequence of judicious measures, is more likely to last than what bursts upon us at once. And, to conclude, men are much more dexterous in warding off adversity than in preserving prosperity.

See Ramage, pp. 30, 12, 330.

PECULIAR TEMPER OF MAN.

iii. 39.

πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος τὸ μὲν θεραπεῖον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπέκον θανυμδεῖν.

For so remarkably perverse is the nature of man, that he despises whoever courts him, and admires whoever will not bend before him.

ALL MEN ARE SINNERS.

iii. 45.

πεφύκασι τε πάντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου, ἐπεὶ διεξεληλύθασι γὰρ διὰ πασῶν τῶν ζῴων οἱ ἄνθρωποι προστιθέντες, εἰ πως ἦσσαν ἀδικοῦντο ὑπὸ τῶν κακούργων.

The whole of mankind, whether individuals or communities, are by nature liable to sin; and there is no law that can ever prevent this, since men have had recourse to all kinds of punishment without effect, adding to their severity, if by any means they might restrain the outrages of the wicked.

See Ramage, p. 258.

THE INCENTIVES OF HOPE AND LOVE.

iii. 45.

ἡ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντὶ, ὁ μὲν ἡγούμενος, ἡ δ' ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων, ἡ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα πλείστα βλάπτουσι, καὶ ὅντα ἀφανὴ κρείσσω ἐστὶ τῶν δρυμένων δεινῶν. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἑλασσον ξυμβάλλεται ἐς τὸ ἐπαλεῖν· ἀδοκῆτως γὰρ ἔστιν ὅτε παρισταμένη καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινα προάγει καὶ οὐχ ἦσσαν τὰς πόλεις, ὅσῃ περὶ τῶν μεγίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων ἕκαστος ἀλογίστως ἐπὶ πλεον τι αὐτὸν ἐδόξασεν.

The greatest stimulus in every undertaking are hope and ambition. The one points the way; the other follows closely on its heels. The one devises the mode in which it may be accomplished; the other suggests the aid to be got from Fortune. These two principles are the cause of all our evils; and, though unseen, are much stronger than the terror which wasteth by noon-day. And then, in addition to these, Fortune herself is active in urging men to the encountering of dangers; for, presenting herself suddenly before them, she incites even the faint-hearted to make an effort. And, above all, this is the case with communities, which contend for matters of great concernment, such as liberty, or the dominion over others. In the general ardour each individual feels himself roused to put forth his strength to the utmost.

See Ramage, pp. 262, 422, 220.

CONTRAST OF TIMES OF PEACE AND WAR.

iii. 82.

ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἱ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνουσι τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν βίαιος διδάσκαλος καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῦ.

In the piping times of peace and prosperity, communities, as well as individuals, have their feelings as well as nature less excited, because they are not under the compulsion of stern necessities. Whereas war, which strips them of their daily food, is a rough teacher, and renders their passions in accordance with their present condition.

See Ramage, pp. 103, 421.

WORDS LOSE THEIR SIGNIFICANCE.

iii. 82.

καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλουσι δὲ προμηθῆς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνδρὸς πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνητὸν ἐπὶ πᾶν ἀργόν· τὸ δ' ἐμπλήκτως δὲ ἀνδρὸς μοῖρα προσετέθη, ἀσφαλὶς δὲ τὸ ἐπιβουλεύσασθαι ἀποτροπῆς πρόφασις εὐλογος. καὶ ὁ μὲν χαλεπαίνων πιστὸς δέ, ὁ δ' ἀντιλέγων αὐτῷ ὑποπτος. ἐπιβουλεύσας δὲ τις τυχὼν ξυνητὸς καὶ ὑπονοήσας ἔτι δευότερος· προβουλεύσας δὲ ὅπως μὴδὲν αὐτῶν δεήσει, τῆς τε εἰταιρίας διαλυτῆς καὶ τοῦ ἐναντίου ἐκπεπληγμένου. ἀπλῶς δὲ ὁ φθάσας τὸν μέλλοντα κακὸν τι δρᾶν ἐπηρεῖτο, καὶ ὁ ἐπιτελεύσας τὸν μὴ διανοούμενον.

They changed the common signification of words at their pleasure, and distorted them, in order to palliate their actions. For what was once thought senseless audacity began to be esteemed contempt of danger in defence of a friend; prudent caution to be plausible cowardice; bashfulness to be the pretext for sloth; and the being wary in everything as only another word for laziness. A hot, fiery temper was looked upon as the exhibition of a manly character; circumspect and calm deliberation to be a specious pretext for intended knavery. He who was subject to gusts of passion was always considered trustworthy; who presumed to contradict was ever the object of suspicion. He who succeeded in a roguish scheme was wise, but he who anticipated it in others was still a more able genius; but he whose foresight enabled him to be above all such proceedings was looked upon as one who put an end to friendship, and was awed by his enemies. In short, the highest praise was considered to be due to him who forestalled his neighbour in doing mischief, or who egged on another to it.

See Ramage, p. 110.

VILLAINS.

iii. 82.

Ῥᾶον δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται.

The number of villains is large in this world; and they are more successful in acquiring a name for adroitness than their dupes are for goodness. The latter cannot refrain from blushing; the former rejoice in their iniquities.

PRECEDENTS.

iii. 84.

ἀξιοῦσι τε τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ ἄνθρωποι νόμους, ἀφ' ὧν ἅπαντες ἐλπὶς ὑπόκειται σφαλεῖσι καὶ αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν καὶ μὴ ὑπολείπεσθαι, εἰ ποτε ἄρα τις κινδυνεύσας τινὸς δεήσεται αὐτῶν.

Men are foolish enough, in their desire for vengeance, to make precedents against themselves by infringing those laws which are the common protection of mankind, and from which alone they can expect aid if they fall into difficulties.

See Ramage, p. 388.

MAKE ALLOWANCE FOR CHANCE IN EVERYTHING.

iv. 18.

σωφρόνων δὲ ἀνδρῶν οἵτινες τάγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθετο (καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξενεώτερον ἂν προσφέρουτο,) τὸν τε πόλεμον νομίσωσι μὴ καθ' ὅσον ἂν τις αὐτοῦ μέρος βοῦληται μεταχειρίζειν, τοῦτω ξυνεῖναι, ἀλλ' ὥς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται· καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίνοντες διὰ τὸ μὴ τῷ ὀρθομένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι ἐν τῷ εὐτυχεῖν ἂν μάλιστα καταλύοντο.

It is the part of the wise, in their estimates of success, to make due allowance for the effects of chance. These men will be more likely to bear the frowns of Fortune with equanimity; and will be prepared to think that war does not invariably take the direction which we wish to give it, but that to which Fortune leads us. And men of this character have little chance of failing in their schemes, or of having the pedestal of their fortune thrown down, because they are too much puffed up by present appearances.

CALAMITIES OF WAR.

iv. 59.

καὶ περὶ μὲν τοῦ πολεμεῖν ὡς χαλεπὸν τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγορή; οὐδεὶς γὰρ οὔτε ἀμαθὴ ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἢν οἴηται τι πλεον σχῆσειν, ἀποτρέπεται. ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι· αὐτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τύχοιεν ἑκάτεροι πρᾶσσοντες, αἱ παραινέσεις τῶν ξυλλαλαγῶν ὠφέλιμοι.

And, in regard to the calamities of war, what need is there to relate, in minute detail, all that happens in the ears of men who have only too much experience of them? No one ever plunges headlong into these from ignorance of what will follow; nor yet, when they expect to gratify their ambitious views, are they ever deterred by fear. In the latter case, the expectations of what is to be gained are thought to overbalance the dangers that are likely

to accrue; and the former prefer to undergo any danger than to suffer diminution of their present possessions. If neither party seem likely to carry out their views, then exhortations to mutual agreement seem highly proper.

REVENGE NOT CERTAIN.

iv. 62.

τιμωρία γὰρ οὐκ εὐτυχεῖ δικαίως, ὅτι καὶ ἀδικεῖται· οὐδὲ ἰσχύς βέβαιον, διότι καὶ εὐέλπι. τὸ δὲ ἀσάδμητον τοῦ μέλλοντος ὥς ἐπὶ πλείστον κρατεῖ, πάντων τε σφαλερώτατον ὃν ὅμως καὶ χρησιμώτατον φαίνεται· ἐξ ἰσού γὰρ δεδιότες προμηθίᾳ μᾶλλον ἐπ' ἀλλήλους ἐρχόμεθα.

Vengeance does not necessarily follow because a man has sustained an injury; nor is power sure of its end because it is full of sanguine expectations. Fortune hangs up, in general, her unsteady balance, which, while little dependence can be placed upon it, yet gives us most useful hints. For, as we have thus a wholesome dread of each other, we advance to the contest with thoughtful premeditation.

MIGHT MAKES RIGHT.

iv. 86.

ἀπάτῃ γὰρ εὐπρεπεῖ αἰσχίον τοῖς γε ἐν ἀξιώματι πλεονεκτήσῃ ἢ βία ἐμφανεί· τὸ μὲν γὰρ ἰσχύος δικαίωσε, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ.

For it is more disgraceful for men in high office to improve their private fortune by specious fraud than by open violence. Might makes right in the one case; while, in the other, man throws over his proceedings the cloak of despicable cunning.

See Ramage, pp. 206, 314, 344.

HOW A STATE CAN PRESERVE ITSELF FREE.

iv. 92.

πρὸς τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται.

For it is a maxim allowed, that no state can possibly preserve itself free, unless it be a match for neighbouring powers.

THE SANGUINE NATURE OF HOPE.

iv. 108.

εὐθότῃς οἱ ἄνθρωποι οὐ μὲν ἐπιθυμοῦσιν ἐλπιδὶ ἀπερισκέπτῃ διδόναι, ὃ δὲ μὴ προσίεται λογισμῷ αὐτοκράτορι διωθεῖσθαι.

It is the usual way of mankind blindly to indulge in sanguine hopes of gaining a favourite object, and to throw aside with despotism scorn whatever has the appearance of running counter to their wishes.

See Ramage, pp. 262, 422.

HOPE.

v. 103.

Ἐλπίς δέ, κινδύνῳ παραμύθιον οὔσα, τοὺς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, κἂν βλάβῃ, οὐ καθεῖλε· τοῖς δ' ἐς ἅπαν τὸ ὑπάρχον ἀναρρίπτουσι (δάπανος γὰρ φύσει) ἅμα τε γιγνώσκεται σφαλόντων καὶ ἐν ὧν ἔτι φυλάσσεται τις αὐτὴν γνωρισθεῖσαν οὐκ ἐλλείπει.

Hope, a solace in dangerous emergencies, is not always fatal to those who indulge in its flattering tales, if they are in a position to bear a disappointment. By those, however, who place their all on the hazard of a cast, its delusions (for hope is extravagant in its nature) are then only known by experience, when it is no longer possible to guard against its snares.

See Grocott, p. 177.

MEN HAVE RECOURSE TO DIVINATIONS IN CALAMITY.

v. 103.

μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, οἷς παρὸν ἀνθρωπείως ἔτι σώζεσθαι, ἐπειδὴν πιεζόμενους αὐτοὺς ἐπιλίπῃσι αἱ φανεραὶ ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθίστανται, μαντικὴν τε καὶ χρησμούς καὶ ὅσα τοιαῦτα μετ' ἐλπίδων λυμάνεται.

Be not like the mob of mankind, who, though they might be saved by human exertions, as soon as faint hopes of safety are visible, have recourse to others of a darker cast,—to necromancy, fortune-tellers, and such foolish courses, as hope suggests to draw them on to destruction.

DISHONOUR.

v. 111.

οὐ γὰρ δὴ ἐπὶ γε τὴν ἐν τοῖς αἰσχροῖς καὶ προῖκτοις κινδύνους πλείστα διαφθείρουσαν ἀνθρώπους αἰσχύνην τρέψετε. πολλοῖς γὰρ προορωμένοις ἔτι ἐς ὅλα φέρονται τὸ αἰσχρὸν καλούμενον ὀνόματος ἐπαγωγῇ δυνάμει ἐπεσπάδατο, ἥσσηθείσι τοῦ ῥήματος, ἔργῳ ξυμφοραῖς ἀνηκέστοις ἐκόντας περιπεσεῖν καὶ αἰσχύνην αἰσχίῳ μετὰ ἀνολας ἢ τύχης προσλαβεῖν.

For you will be no longer controlled by that sense of shame, which leads men to ruin, when dishonour stares them in the face, and danger presses them from behind. For many, though they see plainly enough into what evils they are going to plunge, yet, to avoid the imputation of dishonour,—so powerful is the force of one bewitching sound!—feel themselves obliged to yield to a course of which their better reason may disapprove, and rush wilfully into irremediable calamities, and incur a more shameful weight of dishonour through their own mad obstinacy than Fortune would have awarded them.

MEN WHO MAINTAIN THEMSELVES IN CREDIT.

v. 111.

οἷτινες τοῖς μὲν ἴσοις μὴ εἰκονσι, τοῖς δὲ κρείσσοις καλῶς προσφέρονται, πρὸς δὲ τοὺς ἡσσούς μέτριοι εἰσι, πλείστ' ἂν ὀρβοῦντο.

For those are the men to maintain themselves with credit in the world, who never suffer their equals to insult them, who shew proper respect to their superiors, and act with thoughtful kindness to their inferiors.

See Rom. xiii. 1; Eph. vi. 9.

EVERYTHING UNKNOWN IS MAGNIFIED.

vi. 11.

τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα καὶ τὰ πείραν ἡκίστα τῆς δόξης δόντα.

For we all know that things placed at the greatest distance from us, as well as those whose character we have never known by experience, are most apt to excite our admiration.

See Ramage, p. 397.

SUCCESS.

vi. 13.

γρόντας ὅτι ἐπιθυμία μὲν ἐλάχιστα κατορβούνται, προοία δὲ πλείστα.

You are convinced by experience that very few things are brought to a successful issue by impetuous desire, but most by calm and prudent forethought.

MONEY THE SINEWS OF WAR.

vi. 34.

χρυσὸν γὰρ καὶ ἀργυρὸν πλείστον κέκτηνται, ὅθεν δ τε πόλεμος καὶ τὰλλα εὐπορεῖ.

For they are possessed of plenty of money, by means of which war and every other human enterprise are easily brought to a successful end.

See Ramage, p. 19.

THE ASSAILANT IS MOST TO BE DREADED.

vi. 34.

Τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι ἴστανται, καὶ τοὺς προεπιχειροῦντας ἢ τοῖς γε ἐπιχειροῦσι προηλθούντας ὅτι ἀμυνοῦνται μᾶλλον πεφόβηται, ἰσοκινδύνους ἡγούμενοι.

The opinions of men depend very much on rumours; and they have a greater dread of an enemy who proclaims himself ready to

begin the attack, than of one who merely professes his intention to defend himself against assaults, as they think that there will be then only an equality of danger.

See Ramage, pp. 192, 197.

THE GOVERNMENT OF AN OLIGARCHY AND DEMOCRACY.

vi. 39.

Φήσιν τις δημοκρατίαν οὐτε ξυνομένην οὐδ' ἴσων εἶναι, τοὺς δ' ἔχοντας τὰ χρήματα καὶ ἀρχειν ἀρίστα βελτίστους. ἐγὼ δὲ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλευσαί δ' ἂν βέλτιστα τοὺς ξυνοίους, κρίναι δ' ἂν ἀκούσαντας ἀρίστα τοὺς πολλοὺς, καὶ ταῦτα ὁμοίως καὶ κατὰ τὰ μέρη καὶ ξύμπαντα ἐν δημοκρατίᾳ ἰσομοιεῖν. ὀλιγαρχία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελόμενη ἔχει.

It may, perhaps, be said that a democracy is a form of government repugnant to the dictates of wisdom and justice; that those who are the wealthiest are more likely to conduct public affairs successfully. To this I answer, in the first place, that by the word people is meant a whole community, including every individual; whereas an oligarchy is only a small portion of the people: in the next place, that the wealthy are, no doubt, the best guardians of the public treasure, and that men of prudence and forethought are the best advisers in public matters; but the people in the mass are, after listening to a discussion, the best judges of measures. And that these different ranks of citizens are thus, in a democracy, able, both as a part and as a whole, to enjoy an equality of privilege. But, on the other hand, an oligarchy compels the great mass of the people to share in the dangers of the state, while it not only monopolises most of the advantages, but actually takes to itself everything on which it can lay its hand.

REVENGE IS SWEET.

vii. 68.

ἄμα δὲ ἐχθροὺς ἀμύνασθαι ἐκγενησόμενον ἡμῶν καὶ τὸ λεγόμενον τοῦ ἡδίστου εἶναι.

Nay more, we have the best opportunity of revenging ourselves on a detested enemy, which, according to the proverb, is the most pleasant thing in the world.

XENOPHON

BORN PROBABLY BEFORE B.C. 444—WAS ALIVE B.C. 357.

XENOPHON, the illustrious commander, historian, and philosopher, was the son of Gryllus, an Athenian. He was the pupil of Socrates, and made rapid progress in that moral wisdom for which his master was so eminent. He joined the army of Cyrus the younger, in his expedition against his brother Artaxerxes Mnemon, king of Persia; and when that enterprise proved unfortunate, he took command of the Greek troops, and assisted, by his prudence and skill, in bringing them safely back to Greece. When Socrates was put to death, B.C. 399, we find that Xenophon was shortly after obliged to leave Athens, and took refuge, with his family, at Scillus, under the protection of the Lacedemonians. Here he spent twenty years in exile, hunting, writing, and entertaining his friends. After this long residence, he was compelled by the Eleans to leave Scillus, and is said to have retired to Corinth. Of the historical works of Xenophon, the "Anabasis," or the History of the Expedition of the Younger Cyrus, and of the Retreat of the Greeks who formed part of his army, has immortalised his name.

THE OMNIPRESENCE OF GOD.

Anab. ii. 5.

Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖη, οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχὴ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

The fury of the gods I know not how any man may escape by flight, nor in what darkness he could hide himself, nor in what strong place he could take refuge. For all things are everywhere subject to the control of the gods, and they rule in the armies of heaven as among the inhabitants of the earth.

See Psalm cxxxix. 7.

RULERS ARE NECESSARY.

Anab. iii. 1.

Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παρὰ πᾶσιν.

For without rulers and directors nothing honourable or useful can be accomplished, to sum up in one word, anywhere; but chiefly of all in the affairs of war.

THE BRAVE LIVE WHILE THE COWARD DIES IN BATTLE.

Anab. iii. 1.

Ἐντεθύμῃμαι δ' ἐγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὅπόσοι μὲν μαρτεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι κακῶς τε καὶ αἰσχρῶς ὡς ἐπιτοπολὺ ἀποθνήσκουσιν· ὅπόσοι δὲ τὸν μὲν θάνατον ἔγνωσαν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τοὺτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διδάγοντας.

For I have always observed this, fellow-soldiers, that those who use every means to save their lives in war generally meet with a base and disgraceful death; whereas those who feel that death is the common and allotted fate of all men, I often see to reach old age, and while they live they enjoy a happy life.

See Grocott, p. 63.

PRAISE IS THE SWEETEST OF ALL SOUNDS.

Hier. i. 15.

Ἡδίστον ἀκουσμα ἔπαινος.

The sweetest of all sounds is praise.

See Ramage, p. 321.

IMPOSSIBLE TO DO ALL THINGS WELL.

Cyrop. viii. 2, 5.

Ἀδύνατον οὖν πολλὰ τεχνώμενον ἀνθρώπων πάντα καλῶς ποιεῖν.

It is impossible for a man attempting many things to do them all well.

THE END.

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